

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 27

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

S. No.	Topics	Title
92	Avarta 353 - 382	- Who am I? Answer to this first question

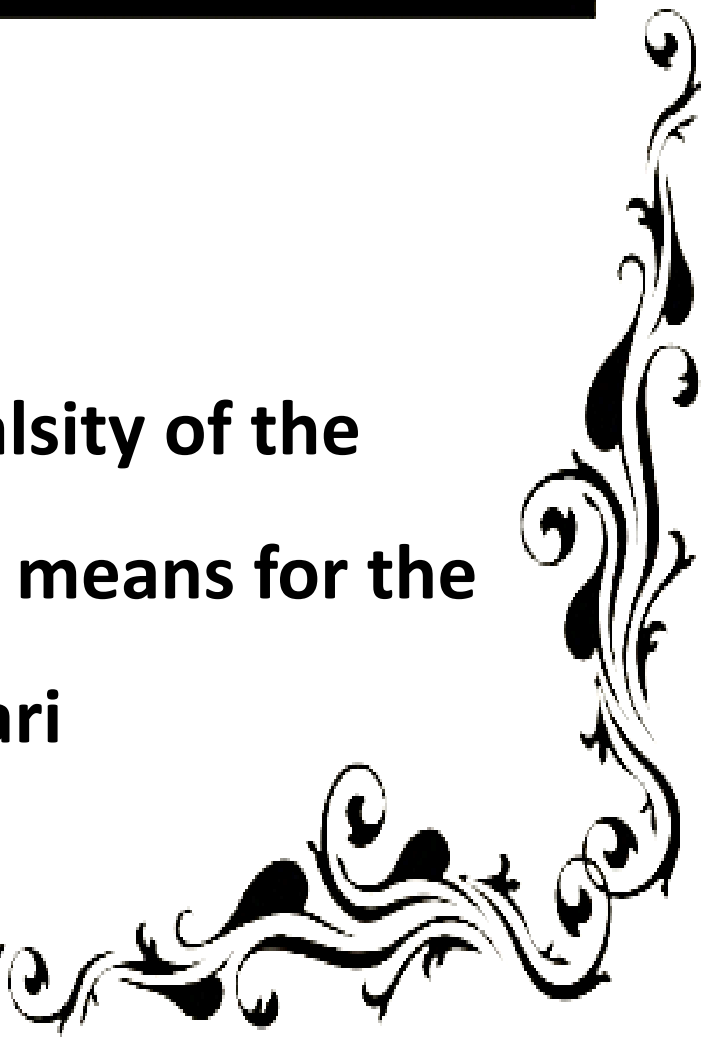
Index

S. No.	Title	Page No.
VII	Chapter 6 :	
325)	Topic 369	4913
326)	Topic 370	4919
327)	Topic 371	4943
328)	Topic 372	4958
329)	Topic 373	4980
330)	Topic 374	4991
331)	Topic 375	5042
332)	Topic 376	5075
333)	Topic 377	5089



CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 369 - 371 :

(आ. ३६९-३७१) आत्मनश्चिद्रूपत्ववर्णनम् —

(३६९) आत्मासर्वार्थप्रकाशकः — आत्माचिद्रूपोऽस्ति। प्रकाशरूपं ज्ञानमेव चिद्रूपमुच्यते। (१)
‘अप्रकाशरूपआत्मा’ इत्यङ्गीकारे अनात्मजडवस्तूनां प्रकाशः कदापि न भवेत्। (२)
अन्तःकरणेनेन्द्रियैश्च पदार्थानां प्रकाशकत्वनंतु न युज्यते। तथा हि, (१)
यत्परिच्छिन्नं तत्स्यटादिवत्कार्यम्। अन्तःकरणमिन्द्रियाणि च परिच्छिन्नत्वात्कार्याणि। (२)
देशकालाभ्यां यस्यान्तो भवति तत्परिच्छिन्नम्। (३) यत्कार्यं तत्तज्जडम्।

- **Consciousness exists after everything is negated because it is Sat**
- **Pure Consciousness is not available for transaction**
- Consciousness can't think I am Conscious requires mind and Speech
- Consciousness just is can't think

Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो यो भूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भ्रजयते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- In Sleep, Consciousness and existence is there, does not say I am existent, Consciousness
- Any Transaction including self Awareness requires Desha Kala
- Self Awareness is a Process, type of transaction
- **Pure Consciousness does not have self awareness**
- Atma has self awareness only within Vyavaharika Realm
- **Mind enclosed Consciousness has self Awareness**
- Atma - Chid Rupaha, of nature of Consciousness
- **Chit = Consciousness, similar to Prakasha of light**
- Nearest Comparision = Light

What is definition of Light?

- Light reveals itself and reveals which are Non-luminous
- Light reveals itself and reveals others Non-light
- Consciousness in vyavaharika Plane, reveals its own Consciousness and Anatma Jada Padarthas like a Light
- Jnanena Prakasharupa chit iti Ruchyate...

If I Atma am not self revealing but Revealed by others, I can't say :

- There is a hall, chair, People etc.
- Experience of world will be impossible with light of Consciousness

Example :

- Can't talk of things in a Dark Room
- No one to prove itself and others

- **Anatma object would not be experienced at all**

Light of Consciousness Proves

Every Experience

Every non-experience

In Waking / Dream

In Deep Sleep

- **Experience of Anatma proves self Evidence of the light of Atma**

- Can we say Atma is Jadam
- Then Atma won't reveal itself like chair
- Mind and Sense organs will alone reveal Atma
- Neiyayikas Atma = Jadam
- Mind and Sense organs born of Pancha Butas, Jadam, can't reveal Atma

- Inert chair can't Reveal
- Inert wall, Pen, Body, Mind

Law of Vedanta :

i) Whatever is Limited by time and Space, Parichinnam, is a Karyam, product

ii) Yatu Yatu Karyam, product, Tatu Tatu Jadam, inert :

- Mind is limited, here in Singapore not in India, America India
- It can experience only things in Singapore
- Mind is Karyam, hence Jadam
- Mind can't reveal the world
- There must be something other than world, Senses, mind, body which is Revealer of world, Senses, Mind, Body

Anumana No. 1 :

- Manaha Karyam Parichinnatvat, Ghatavatu
- What is limited is product like pot

Anumana No. 2 :

- Manaha Jadam, Karyatvat Ghatavatu
- What is Product = Inert
- Mind, Body, Sense organs Products because they are Limited

- **What is Definition of Limitation? Whatever is constrained by, Circumscribed by, time and Space is Limited**

- Body - Constrained, located in one part not other Part of Space
- Body - Located now not before Birth, after Death

• **Deha Desha - Kalabyam Antaha, Parichinnaha**

- Final Argument Yatu Yatu Karyam, Tatu Tatu Jadam...

अन्तःकरणमिन्द्रियाणिचजडानि।तैःकस्यापिवस्तुनःप्रकाशो न स्यात्।तस्मादात्मैवसर्वपदार्थानांप्रकाशकः।अतश्चात्माप्रकाशस्वरूपः।

- Based on Above, Mind and Senses limited products, inert, Jadam
- Jadam can't reveal the world
- There is something other than mind and Sense organs which reveal the world

• **Atma is Revealer called light of Consciousness**

Science Understands :

- There is Phenomenon called Consciousness

- **Chair not consciousness of me**
- **I am conscious of chair**

- Nobody refutes Consciousness Phenomena

What is this Phenomenon?

- Substance, attribute, Property

Neiyayika :

- It is Attribute of Atma
- Atma - Material Principle

Vedanta Unique :

- Consciousness not Substance, Property, products of Matter
- Every Substance = Matter

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

- Can't say whether it is a Substance or Phenomena, it is not Absent

• **To say it is Absent, I must be Consciousness**

- We are talking about self evident Consciousness

- **Consciousness = Brahman means, Brahman or Atma does not require any proof, it is Doubtless knowledge.**

What is Consciousness in Vedanta? Distinct entity :

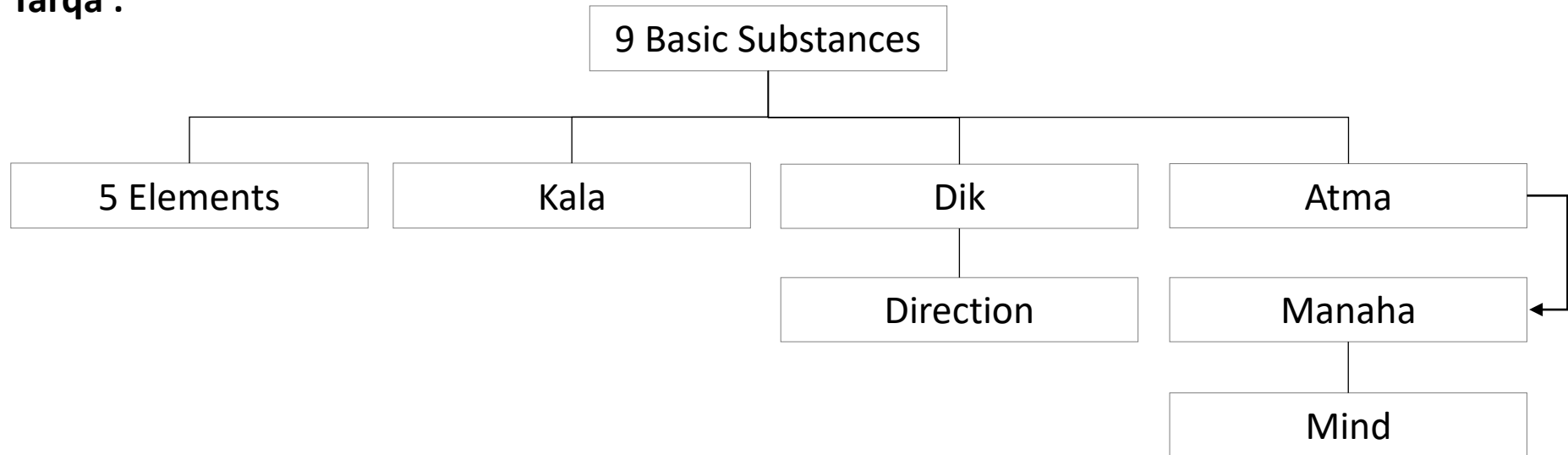
Topic 370 :

(३७०) आत्माप्रकाशरूपोनेत्याक्षेपस्तत्समाधानं च — यदिकश्चिदाचक्षीत —
'आत्मानप्रकाशरूपः। किन्तु जडः।

Purva Paksha :

- I don't have Atma = Consciousness, not Prakasha Rupa
- Atma is Inert

Tarqa :



- 9 Building blocks, Substances, inert, eternal, all Pervading, Pluralistic

Samadhanam Advaitin's Negation :

- Consciousness not Available for Pramanam

- Mind, Senses, Body, can't perceive Consciousness

- **Have to use Shastra Pramanam to know nature of Consciousness**

- Science has Problem for Science, Scripture is hypothesis - Unproved Assumption, wrong Conclusion - Belief

Vedantin :

- Shastram = Valid source of Jnanam
- There is Consciousness, nature of Consciousness can't be studied, proved, Disproved by Science, beyond its limits
- Pratyaksha, Anumana, Mithyava
- Chaitanyam = Apaurusheya Vishaya, hence go by Shastram = Sraddha

Vedanta - Sraddhavan Labathe Jnanam	Ashraddhavan
<ul style="list-style-type: none"> - Pramanam - Aham Brahma Asmi Jnanam for me - Freedom from Samsara 	<ul style="list-style-type: none"> - Labathe Hypothesis - Life of Samsara - Bondage

- Lead life based on Shastriya Jnanam, and Sraddha lead life
- Science can't prove, disprove, beyond its scope
- Consciousness not accessible to Science, Senses, Mind
- Science can't Pass verdict
- Hold Shastras Verdict about Reality of the Self, my Nature

- **Accept Atma as Chaitanyam technical Topic**

Revision 328 : Topic 370 :

- Atma Prakasha Rupa Vetī
- Nature of Jiva Individual, Subject here
- Sankhya, Nyaya, Veisheshika refuted
- Vedantic definition of Atma = Satyam Jnanam Anantham

i) Sat = Pure Existence :

- **That which can't be Negated**
- Negation always done by Pramanam
- Pibaditam means always Pramana Abaditam
- Rope Snake not sat, negated by Pratyaksha Pramanam.
- **Whatever negated by Pramanam = Mithya**

What is Un-negatable by Pramanam is Satyam :

- Jagat revealed by 5 Pramanams - Pratyaksha, Anumanam, Upamanam, Anupalabi, Laukika Shabda
- 5 Pramanams reveal external world
- World real
- Pratyaksha does not negate world but reveals world
- Jagat not Anumana Pramana nor Pratyaksha Badyam
- Not Upamana Pramana Badyam

- Not negated by Laukika Shabda - Physics, Chemistry
- All reveal, Explain world
- Veda Purva Shabda Reveals 14 Worlds
- Svarga Reveals - Does not negate
- World Satyam w.r.t 5 Pramanams
- World comes into Danger, Pramana Moordanyam, when it faces Sruti
- Gita, Upanishad, Brahma Sutra negate world

Till one understands Vedanta Pramanam clearly, world = Satyam

- Vedanta is only Pramanam which negates Pratyaksha Adhi Pramanam and Prameyam
- Pramata, Pramanam, Prameyam knower, knowing instrument, known objects
- Negated only by Vedanta Shastra Pramanam

Jagat	Atma
<ul style="list-style-type: none"> - Pramana Badyam - Not Satyam 	<ul style="list-style-type: none"> - Never negated by Any Pramanam - Shastram reveals it - Pramana Abadyam - Satyam

- Vedanta Pramanam also negated by Veda
- Tatra Veda Anedha Bhavati.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

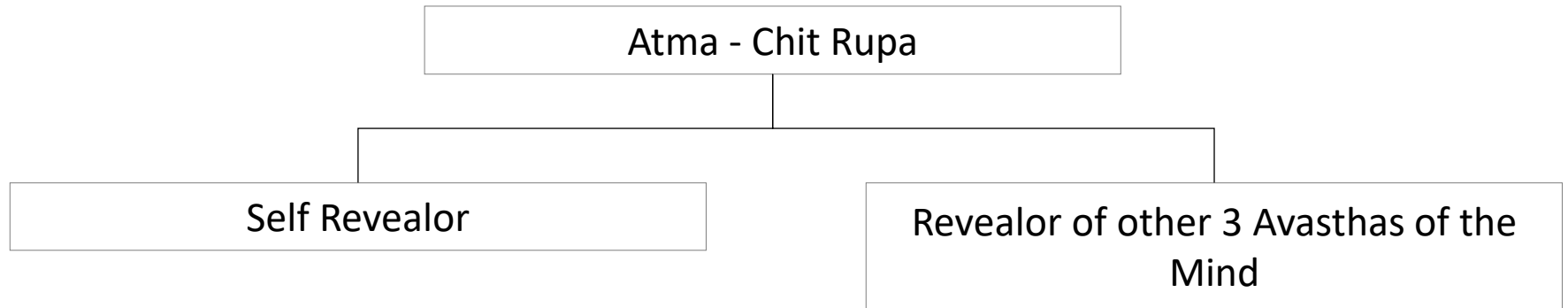
But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- See Shankaras Bashyam

i) **Atma = Sat Rupaha**

ii) **Atma = Chit Rupaha, Prakasha Rupaha Jnana Rupaha beyond 3 Gunas**

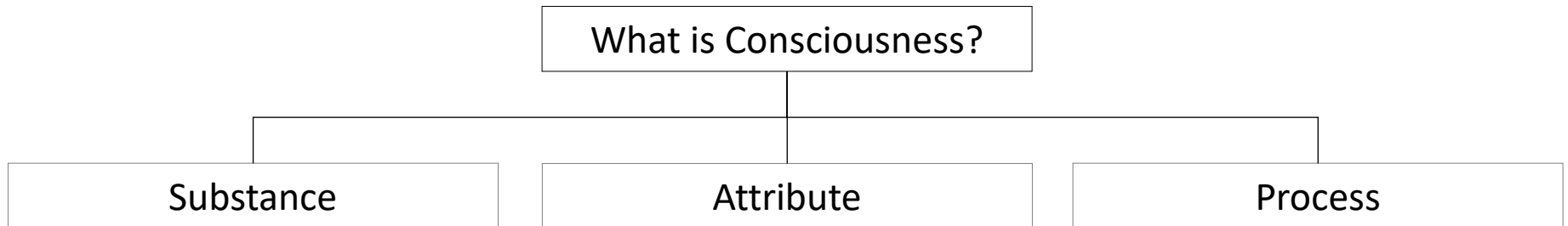
- Sleep = Darkness - Agyana Rupaha Tamasic State of Matter



- Sva Itara Sarva Prakasha
- That which reveals everything and Never Revealed by anything
- Self Evident Atma I = Chit Rupa
- How do you prove?

Our Experience :

- I am here
- Need not be proved by anyone
- Self Awareness
- For my existence, my Consciousness is required as my Nature
- **I am Existent 1st, as Pramata need not be Proved by any Pramanam**
- Prameyam - Objects of the Universe - Body - Mind has to be Proved by Pramanam
- Pramata need not be Proved by anyone
- **I am Self evident as Pramata**
- I Sakshi, need no Proof
- Pramata = Sakshi = Kutastha self evident, Nityam, eternal, Vibhum
- **Atma is of Nature of self revealing Consciousness, unique nature**
- All Philosophers ad Scientists accept Consciousness because we are Conscious beings



Vedanta :

- Consciousness not substance, attribute, process

i) Substance Tarqa :

- Substance is that which Carries properties
- Atma not substance, no Properties

ii) Is Consciousness an Attribute?

- Nyaya calls it attribute
- If Atma is attribute it will have to depend on a Substance
- Substance will make Atma Limited
- Shastra = Consciousness is Independent Principle

- **Before world arrives, Consciousness is already there**
- **Satyam, Jnanam, Anantham Brahma**

- Independent principle, not attribute

iii) Not Kriya, action, process :

- Depends on Substance agent required for action or process to take Place
- Milk Curd - Process
- Change Process takes Place in Milk to yoghurt
- Talking is a process in Talker
- Writing is a process in Writer
- If Consciousness is a Process, it will depend on some Substance

- **Consciousness being independent, its not a Process**

- **Guna, Kriya, Jati, Sambandha is there in all Substances**
- **It is not there in Atma**

- Consciousness is none of 4
- Therefore beyond Verbal Description

Taittiriya Upanishad :

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आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैव एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

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Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

- Consciousness not substance,. Not attribute, not action
- Dream Guru teaches in dream to Agruda Deva

Purva Paksha :

- **Atma Na Prakasha Rupa**
- **Atma not self revealing Consciousness**
- Statement of another Philosopher

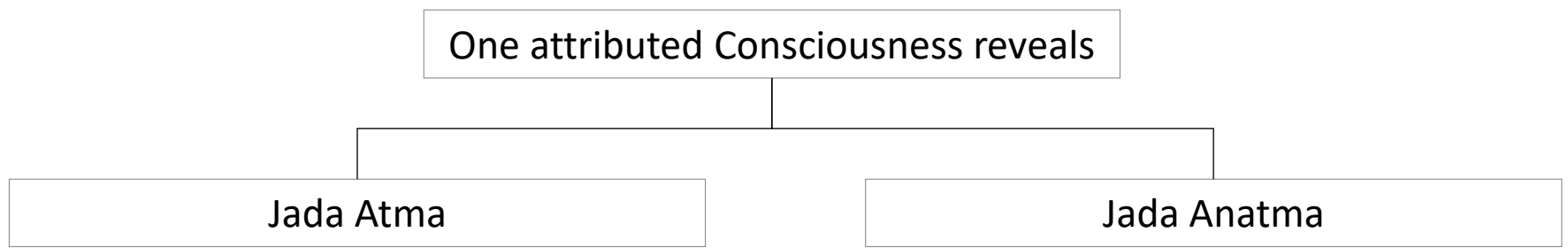
Tat Samadhanam :

- Rejoinder of Objections
- If Nyaya / Veiseshika Raises such an objection
- Atma na Prakasha Rupa, self Revealing Atma is Jadam...
- In Inert Atma, there is attribute of Consciousness

Nyaya - Jadam :

- Atma, mind join in waking and Produces Consciousness
- Consciousness joins Atma, not the Mind
- Mind continues to be Jadam in waking
- All attributes of Consciousness goes to Atma
- Mind and Atma get Separated in Sleep
- Atma looses consciousness in Sleep
- Atmani, Chaitanya Gunaha Asti
- Attributive Consciousness reveals Atma and Mind
- Not self revealing, Jadam, Substance
- Guna Dravyam reveals not Substance

Jada	Atma
- Dravyam and Atma	- Jnanam - Reveals Jada Anatma also



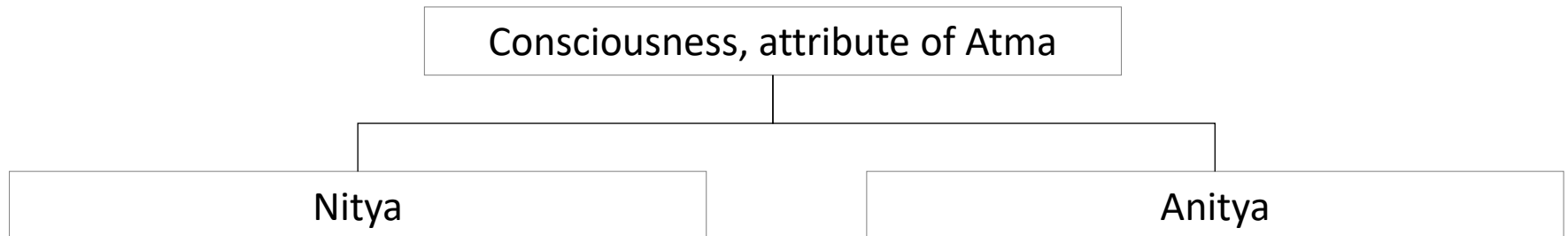
Answer in Advaita Makaranta :

- If Consciousness is an attribute which reveals Atma and Anatma, Atma becomes revealed, Anatma

Anatma Definition :

- What is Revealed by Jnanam, Chaitanyam Atma Consciousness
- Jneya and Jnanam - Rejected

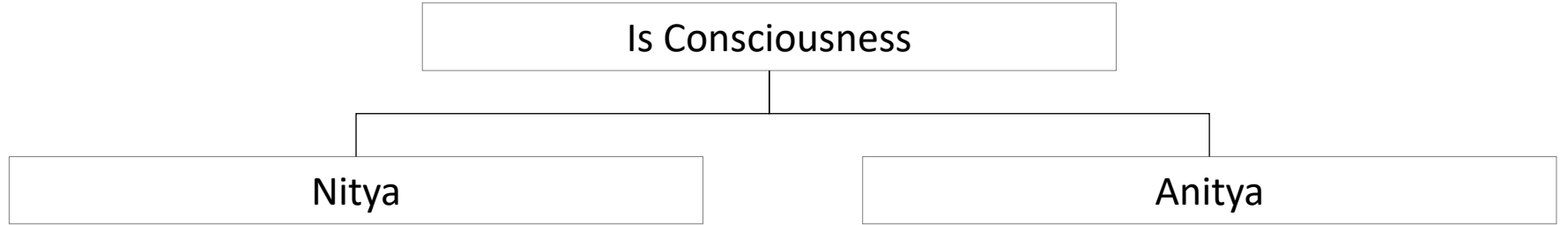
Advaitins question to Nyaya, Veiseshika :



Vikalpa Method : Problem :

- Nice, fine thinking process of ND - in this Satchit Ananda Discussion, beautiful portion of Vichara Sagara

(9) यदिज्ञानंनित्यमित्युच्यतेतदाआत्मनःस्वरूपमेवज्ञानमिति सिद्ध्यति।तथाहि,
 आत्मनोऽन्यत्सर्वमनित्यमिति नियमः “अतोऽन्यदार्तम्” (बृ. ३.७.२५) “नतुतद्वितीयमस्ति”
 (बृ. ४.३.२३-३०) इत्या-
 दिश्रुतिभ्यः।यदिज्ञानमात्मनोभिन्नमित्यभ्युपगम्यतेतदाज्ञानमनित्यमेव स्यात्।अतोज्ञानस्यनित्यत्वमभ्युप
 गम्यतस्यात्मनोभिन्नत्वकथनंनयुज्यते।



- Suppose their Chaitanyam is Nityam...

Reply of Advaitin :

Jnanam	Substance Atma
<ul style="list-style-type: none"> - Nityam - Attribute 	<ul style="list-style-type: none"> - Chaitanya - Guna attribute also Nityam

2 Nitya Vastus :

- Atma and Jnanam (Attribute of Atma)
- Nityam Chaitanyam will be different from Atma
- Shastra Virodha, no 2nd Atma, Consciousness
- No two eternal

Consciousness	Atma
Eternal	Eternal

Sruti :

- Only one eternal thing
- If Atma and Consciousness are eternal, there is only one Possibility
- Atma = Consciousness = Advaita Siddhantaha Eternal
- Atma = Consciousness = Svarupam

Law in Veda Pramanam :

- Any Anatma, is negated, Badyam, all in Time - Space

Atma	Anatma
<ul style="list-style-type: none"> - Timeless - Beyond cause effect - Satyam 	<ul style="list-style-type: none"> - In Time - Space - Cause effect - Mithya - Shastra negates, Badyam

- Brahman will become Anityam if different from Atma
- Atma Anyat Sarva Anitya Niyamaha

i) Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो होद्दालक
आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,
yaṁ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adr̥ṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

- Antaryami Brahmanam, comes in Ushasta, Kahola Brahmanam.

ii) Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān ।
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

यद्वै तन्न जिघ्रति
जिघ्रन्वै तन्न जिघ्रति,
न हि घ्रातुर्घ्रातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

yadvai tanna jighrati
jighranvai tanna jighrati,
na hi ghrāturghrāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yajjighret || 24 ||

That it does not smell in that state is because, although smelling then, it does not smell; for the smeller's function of smelling can never be lost, because it is immortal. «But there is not that second thing separate from it which it can smell. [4 - 3 - 24]

Brihadaranyaka Upanishad :

यद्वै तन्न रसयते रसयन्वै
तन्न रसयते, न हि रसयितू
रसयितेर्विपरिलोपो विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

yadvai tanna rasayate rasayanvai
tanna rasayate, na hi rasayitū
rasayiterviparilopo vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yadrasayet || 25 ||

That it does not taste in that state is because, although tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is immortal. But there is not that second thing separate from it which it can taste. [4 - 3 - 25]

यद्वै तन्न वदति,
वदन्वै तन्न वदति,
न हि वक्तुर्वक्तेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

yadvai tanna vadati,
vadanvai tanna vadati,
na hi vakturvakterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yadvadet || 26 ||

That it does not speak in that state is because, although speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak. [4 - 3 - 26]

Brihadaranyaka Upanishad :

यद्वै तन्न शृणोति
शृण्वन्वै तन्न शृणोति,
न हि श्रोतुः श्रुतेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यच्छृणुयात् ॥ २७ ॥

yadvai tanna śṛṇoti
śṛṇvanvai tanna śṛṇoti,
na hi śrotuḥ śruterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yacchṛṇuyāt || 27 ||

That it does not hear in that state is because, although hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear. [4 - 3 - 27]

यद्वै तन्न मनुते
मन्वानो वै तन्न मनुते,
न हि मन्तुर्मतेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यन्मन्वीत ॥ २८ ॥

yadvai tanna manute
manvāno vai tanna manute,
na hi manturmaterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yanmanvīta || 28 ||

That it does not think in that state is because, although thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think. [4 - 3 - 28]

Brihadaranyaka Upanishad :

यद्वै तन्न स्पृशति
स्पृशन्वै तन्न स्पृशति,
न हि स्पृष्टुः स्पृष्टेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यत्स्पृशेत् ॥ २९ ॥

yadvai tanna sprśati
sprśanvai tanna sprśati,
na hi spraṣṭuḥ sprṣṭerviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yatsprśet || 29 ||

That it does not touch in that state is because, although touching then, it does not touch; for the toucher's function of touching can never be lost, because it is immortal. But there is not that second thing separate from it which it can touch. [4 - 3 - 29]

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktam
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- 8 Mantras - No 2nd Eternal attributive Atma
- No other Consciousness exists other than Atma
- Here take Jnanam as Consciousness, not knowledge
- **If Consciousness is different from Atma then you can't claim it as Nityam, it has to be Anityam**
- If Consciousness is Nityam, it has to be identical with Atma
- If consciousness is not identical with Atma, it means Consciousness is Non-eternal.
- Can't say eternal and different from Atma

- Never Possible
- Analysis and refutation of 1st Possibility is Over
- If Consciousness as Attribute is eternal...

2nd Possibility :

(२) यदिज्ञानमनित्यमितिकथ्यतेतदाघटादिवत्ज्ञानंजडंस्यात्। यदनित्यंवस्तुतज्जडमिति नियमः। अतोज्ञानमनित्यमितिवचनमसङ्गतम्। तस्माज्ज्ञानंनित्यमेव। तच्चनित्यंज्ञानमात्मस्वरूपमेव। अनित्यत्वाङ्गीकारेकदाचिदात्मनिज्ञानंस्यात्कदाचिन्नस्यात्। ततश्चात्मनोभिन्नमपिज्ञानंभवेत्। नित्यत्वाङ्गीकारेतन्नभिन्नंभवेत्।

2nd Option :

- If Jnanam, Consciousness is Anityam, impermanent...

• **Whatever is Anityam, is inert, Jadam in Nature**

Topic :

- 329 Established, if Jnanam is Anityam, then not Conscious being, has to be Jadam only

• **Yadu Anityam, Tatu Karyam**

• **Yadu Karyam, Tatu Jadam, Ghatatvatu...**

- Jnanam = Jadam = Anityam, in Appropriate temporary consciousness not Possible

Modern Scientific theory of Consciousness :

- Consciousness is a Temporary Phenomenon Originating from live brain

• **Consciousness temporarily arises in the Brain as long as Brain is alive**

- Brain Dead = No Consciousness
- Consciousness is Epi Phenomena, Temporary Process

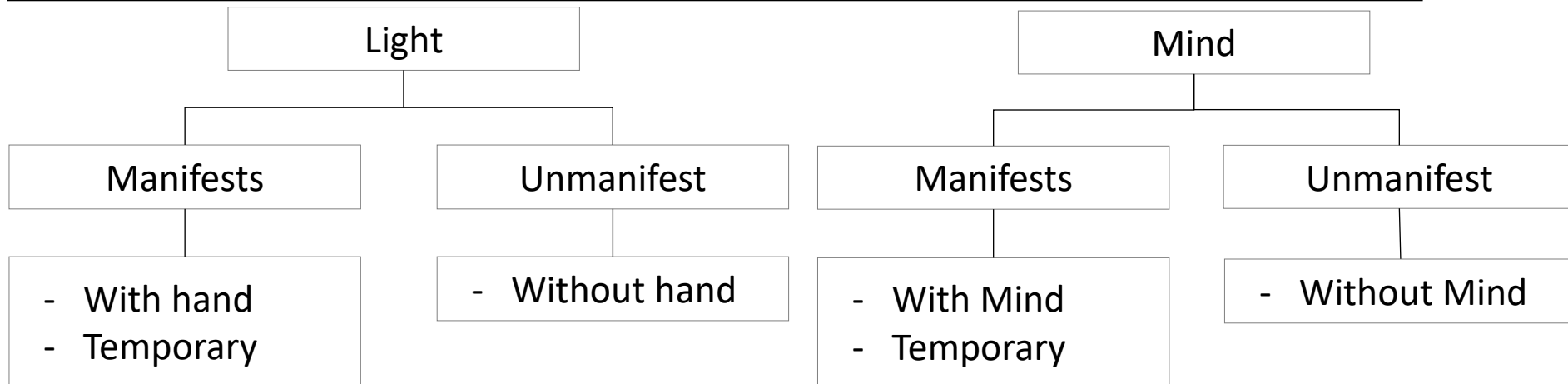
Vedanta :

- Temporary Consciousness is illogical

In Waking	In Sleep, Coma, Death
<ul style="list-style-type: none"> - Conscious - We clearly experience Temporary conscious 	<ul style="list-style-type: none"> - Unconscious

For this only Vedanta Introduces Chidabhasa theory :

- **Chidabhasa not temporary Consciousness but temporary Manifestation of permanent consciousness**



- **Consciousness, eternal is pure being, eternally there beyond Manifest, unmanifest conditions of the Mind**

- Brain fit, does not produce Consciousness
- Fit Body, healthy, Mind, neuron, Prana - Manifest Consciousness
- Prana is the most unique Material Principle which Manifests Consciousness

- **Manifest Consciousness in inert Prana = Living being**
- **Manifest Consciousness in inert Prana is the being**

- No temporary Consciousness, it is illogical

- **There is temporary Manifestation of Permanent Consciousness**

5 Features of Consciousness :

- Consciousness Continues even after Body Resolves
- Surviving Consciousness not accessible not because it is gone, it is all Pervading, limitless Consciousness
- There is no Manifest to Manifest

- **Concept of Chidabhasa important to Answer nature of world to a Modern Scientist**

- Consciousness is eternal
- Nitya Jnanam is Atmas Svaroopam, I exist always
- Jnanam does not belong to Atma as an attribute, it is Atma, it is Svaroopam, nature

Nature	Attribute
Svarupam	Differences Exist

Example :

- Heat of fire, fluidity of water, Chaitanyam of Jiva
- If Consciousness is taken as temporary attribute, it will mean Atma will get Consciousness in waking state and will lose it in Sleep State
- In Sleep, consciousness exists, does not go away
- If Absent in Sleep, you can't talk about sleep
- No one will be conscious of Sleep

Who will talk of Sleep?

- Sukham Aham Asvapsam, Na Kinchi Api Avedisham
- I enjoyed sleep, I didn't know anything
- In Sleep, no Pramata, knower of the Body, Mind, world
- Sakshi Chaitanyam, knower of the Minds condition is there
- I am Sakshi, always know 3 Gunas of my Mind - Sattva, Rajas Tamas, 3 Conditions of the Mind instrument
- If Jnanam attribute, it will become different from Atma

Consolidation :

- If you take consciousness as Eternal, it will become one with Atma

योगुणःसगुणिनिकदाचित्स्यात्कदाचिन्नस्यात्।यथावस्त्रस्य नीलपीतादिगुणःकदाचिदस्तिकदाचिन्नास्ति,
तद्वत्।तस्माद्योगुणःस आगमापायीभवति।ज्ञानंतुनित्यत्वादागमापायिनभवति।तस्मादात्मनः स्वरूपमे
वज्ञानम्।

- If Consciousness taken as Guna, attribute of Atma, what is the Problem?
- Any Guna does not remain in the Substance permanently, fades, withers away.
- It is there for sometime, it will disappear.

Example :

- Yellow colour of cloth will become white
- Consciousness if attribute of Atma will Fade away
- Will start losing consciousness, Alertness
- Chidabhasa becomes dull, which is Reflected in Mind
- Chit never becomes Dull
- Attribute is Subject to Arrival, departure
- Gunas Ahimam, Pahimam
- Consciousness of Atma never subject to Arrival, Departure
- Therefore, Consciousness not an attribute

Consciousness

```
graph TD; A[Consciousness] --> B["- Svarupam<br/>- Nature<br/>- Permanent feature"]; A --> C["- Not Guna, Attribute<br/>- Will come and go, fade away"]
```

- Svarupam
- Nature
- Permanent feature

- Not Guna, Attribute
- Will come and go, fade away

Topic 371 :

(३७१) अन्तःकरणाद्यजन्यत्वाज्ज्ञानमनित्यं न भवति —

ज्ञानस्यानित्यत्वाभ्युपगमे इन्द्रियैर्वान्तःकरणेन वा ज्ञानमुत्पद्यत इति वाच्यम् । तन्न सङ्गच्छते । तथा हि, सुषुप्ताविन्द्रियादीनि न सन्ति ।

- Most important principle of Vedanta highlighted
- Consciousness never Generated by any Material principle
- Body, Cells, Neurons all Matter, can't Generate Consciousness

Scientist :

- **Consciousness Generated from Matter, Neurons, Electric impulses in Brain Cells.**
 - Consciousness, God
 - Ungeneratable
 - Eternally Present, was, is, will be
 - Space, time Appears, Disappears

Primary Pramanam - Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Mind, Brain, prana, world Generated from Matter, has Origination.
- Since Ungenerated, Jnanam not temporary, eternal

Nyaya :

- **Consciousness is an attribute**
- **Sankhya and Yoga**
- **Accepts Consciousness is eternal**
- **Many independent eternal Consciousness**

Bandhas :

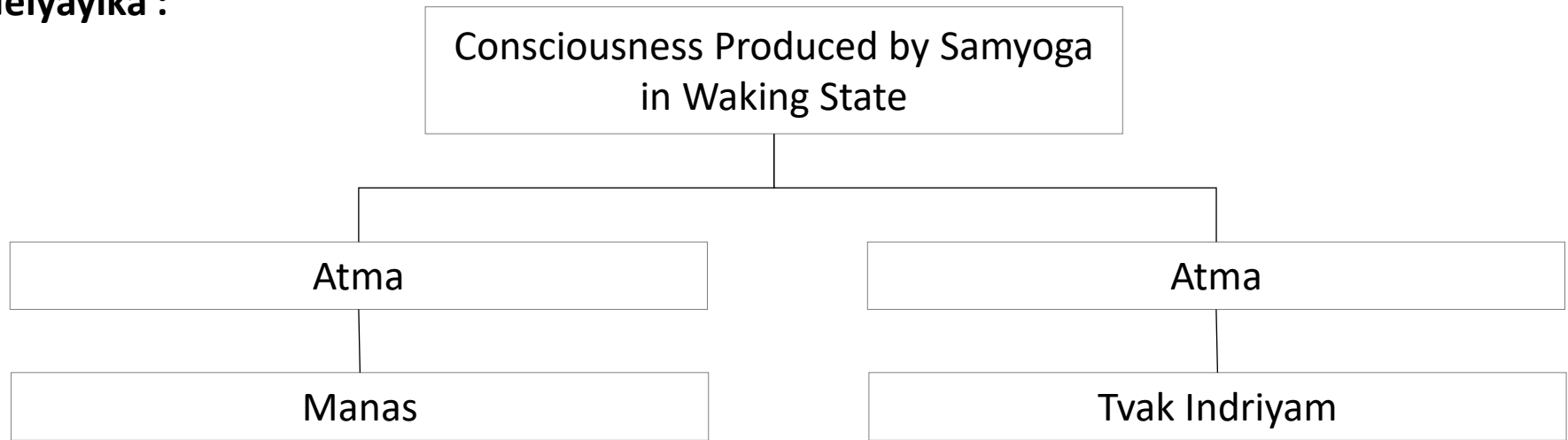
- **Consciousness, Momentary, Kshanikam**

- If Consciousness is temporary Phenomenon, you will have to say it is Generated, Produced, product

Next Question :

- Who is Producing? Which Shop to get?

Neiyayika :



This is not Possible :

- In Sleep State consciousness is not there, Atma inert, Consciousness not Generated

Problem :

- Nobody will be there to Register experience of Deep Sleep State
- In the waking State wont remember Sleep Experience but we Remember
- Some Principle which reveals Sleep State = Consciousness
- Consciousness not Generated in waking, Dream, Sleep States

Revision 329 : Topic 371 :

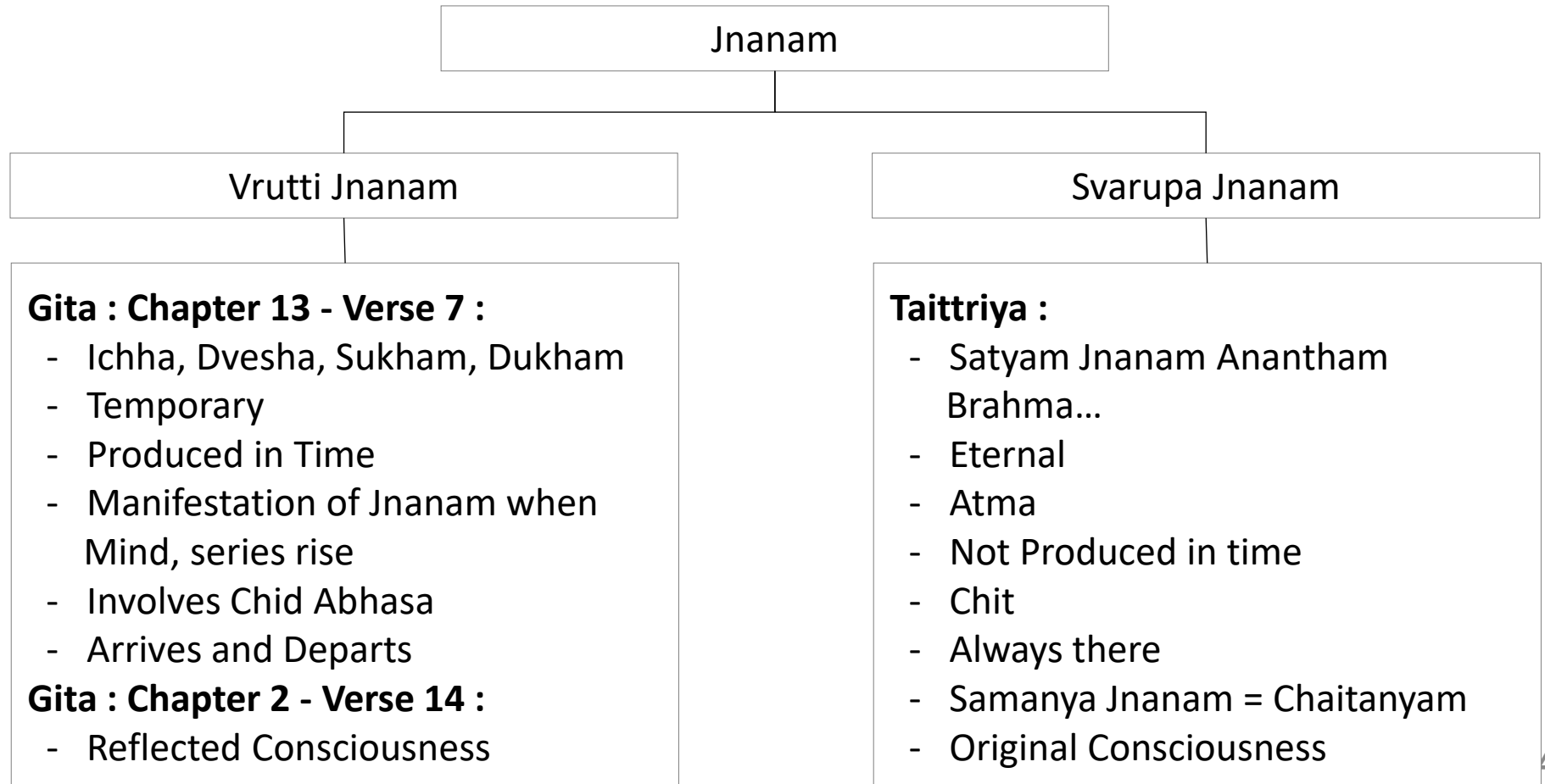
- Nature of Atma - Sat - Chit - Ananda as Per Vedanta being Discussed

Definition :

- Sat a Abadyatvam Sattvam

Chit :

- Svaprakashatvam chit Rupaha
- Jnanam used as Consciousness here



इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam ॥ 13-7 ॥

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ ।
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata ॥ 2.14 ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- **In Advaitam, Reflected Consciousness is Important topic, explains seeming arrival, Departure of Consciousness**
- Advaitin can explain impermanence of Consciousness through Chidabhasa
- Other Philosophers don't have Reflected Consciousness / Original Consciousness, get stuck, have only Consciousness in waking and no Consciousness in coma
- They Conclude on Consciousness Subject to Birth - Death

What Generates Consciousness?

Mind and Atma

Mind and Skin

- Then it will be Non-eternal, has Manufacturing, expiry Dates
- Deep Sleep, no Mind, Sense organs, resolved in Karana Shariram
- There is still knowledge Generated in Sushupti, in Blank Space

Tattva Bodha

Sleep

Ananda Jnanam

Avidya Jnanam

- Sukham Aham Asvapsam
- Knowledge of Happiness without Indriyas

- Na Kinchit Aveditam

Nyaya :

- For Nyaya, Consciousness required for Knowledge, can't explain knowledge of Happiness.

- Atma Jadam : No Mind, sense organs to Generate Consciousness
- No Knowledge of Happiness, consciousness Absent

Problem :

- For Person Woken up from Sleep has memory
- I Slept happily
- To Declare he must have experienced

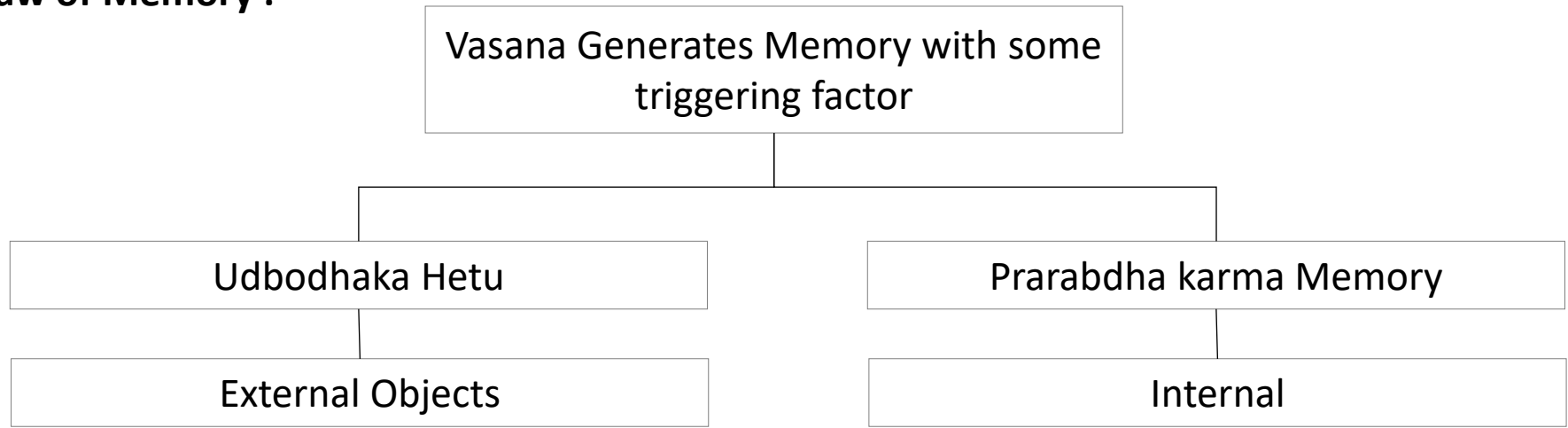
Neiyayika :

- Remembers without experience

ND :

- Can't remember what you don't experience
- Sa Smruti - Sa Anubhava
- What is experienced alone you Remember
- Experience in movie, Book, here say
- Anubhava / Experience
- Samskara / Vasana
- Smruti Memory / Grand Child

Law of Memory :



- Vasana can create memory
- Vasana Created by Anubhava
- Sushupti Memory requires Sushupti Anubhava
- Anubhava and Anubhava Janya Samskara is in Karana Shariram
- Without Karana, Sukshma, Shariram, no Anubhava, no Smruti
- **Pure Consciousness can't remember anything**
- **In Sushupti, there is knowledge, vrutti is Required, not Mano vrutti but Karana Sharira vrutti called Avidya vrutti**
- Avidya Vrutti is Registered in Karana Shariram - During Sushupti
- It is transferred when we wake-up
- Mind and Karana Shariram not Physically away
- Avidya Vrutti gets Converted into Antahkarana Vrutti and I remember.

- There will never be remembrance of a Non-experienced thing
- May be Purva Janma Anubhava for Some People

Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;
 एकीभवति, न जिघ्रतीत्याहुः;
 एकीभवति, न रसयतीत्याहुः;
 एकीभवति, न वदतीत्याहुः;
 एकीभवति, न शृणोतीत्याहुः;
 एकीभवति, न मनुत इत्याहुः;
 एकीभवति, न स्पृशतीत्याहुः;
 एकीभवति, न विजानातीत्याहुः;
 तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
 तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,
 मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
 तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
 प्राणमनूत्क्रामन्तं सर्वे प्राणा
 अनूत्क्रामन्ति; सविज्ञानो भवति,
 सविज्ञानमेवान्ववक्रामति ।
 तं विद्याकर्मणी समन्वारभेते
 पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;
 ekībhavati, na jighratītyāhuḥ;
 ekībhavati, na rasayatītyāhuḥ;
 ekībhavati, na vadatītyāhuḥ;
 ekībhavati, na śṛṇotītyāhuḥ;
 ekībhavati, na manuta ityāhuḥ;
 ekībhavati, na sprśatītyāhuḥ;
 ekībhavati, na vijānātītyāhuḥ;
 tasya haitasya hṛdayasyāgraṃ
 pradyotate; tena pradyotenaiṣa
 ātmā niṣkrāmaticakśuṣṭo vā,
 mūrdhno vā, anyebhyo vā
 śarīradeśebhyaḥ; tamutkrāmantam
 prāṇo'nūtkrāmati;
 prāṇamanūtkrāmantam sarve prāṇā
 anūtkrāmanti; savijñāno bhavati,
 savijñānamevānvavakrāmati ।
 tam vidyākarmaṇī samanvārabhete
 pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Anubhava is a Pre-requisite for Smruti.

यद्वस्तु पूर्वमनुभूतंतस्यैवस्मरणंभवेत्।अननुभूतस्यस्मरणंनस्यात्।सुप्तोत्थितस्य सौषुप्तसुखस्मरणस्य जायमानत्वात्सुषुप्तौसुखस्यानुभवोऽस्ति।तादृशज्ञानो-
त्पादकेन्द्रियादिकंसुषुप्तौनास्ति।तस्माज्ज्ञानंनित्यम्।

- After Deep Sleep, we feel fresh, slept like a log of wood, thoroughly Enjoyed Sleep.
- We get Such a Memory
- There is Experience, knowledge of Sukham
- Advaitin alone can explain Sleep experience, not Neiyayika

Nyaya :

- No Producer of Consciousness is Sushupti because Mind, Sense organs Resolved

Neyayika	Advaitin
Wrong	Correct

- Jnanam = Nityam = Knowledge of self

ज्ञानंविनानकदाप्यात्माभवति।तस्माज्ज्ञानमात्मनःस्वरूपम्। यथाऔष्ण्यंविनाकदाप्यग्नेरभावादौष्ण्यमग्नेः स्वरूपमेव।तथाज्ञान- मप्यात्मनःस्वरूपमेव।यआगमापायीसगुणः।औष्ण्यंज्ञानंचागमा-
पायरहिते।तस्मात्तेक्रमेणाग्नेरात्मनश्चस्वरूपभूते।यद्वस्तुकदाचिद्भवति कदाचिच्चनभवतितदागमापयि
भवति।

- Nice Small sentences, beautiful Para

- **Jnanam Bina Kadapi Atma Na Bavati**
- **No Occasion where Atma alone is without Consciousness**

Neiyayikas :

- Atma has Consciousness in waking, Dream
- Atma loses Consciousness in Sleep and Remains like a log of Wood
- Consciousness arrives, Departs

What is Nitya Moksha?

- Atma Permanently remaining as inert
- Dukha Abhava Rupa, jada Rupa

Vedanta :

- Atma Chaitanyam Svarupam
- Consciousness exists unchangingly during Jagrat, Swapna, Sushupti
- Mukti with Svarupa Sukatvam
- Without Consciousness, Atma never exists at any time

Body / Mind	Atma
- Without and without Consciousness, Awareness	- Always in Consciousness always - Jnanam is Svarupa of Atma

- What is Permanently there should be Svarupam, nature, not attribute

Attribute	Material Cause
<ul style="list-style-type: none"> - Temporary - Blue Colour of cloth - Fades in time - Does not Stick 	<ul style="list-style-type: none"> - Permanent - Cotton of Cloth - No Cloth without Cotton - Cotton is Svarupam of Cloth

Body	Mind
<ul style="list-style-type: none"> - Teeth, Hair - Attributes, parts body - Temporary 	<ul style="list-style-type: none"> - Thoughts are attributes of Mind - Mind without thoughts, emotions, feelings in Sleep

Jnanam

Vrutti Jnanam

Svarupa Jnanam

- Temporary
- When mind Active

- Consciousness
- Pure Awareness, knowledge
- Permanent nature
- Chaitanyam

Example :

Aushnyam Heat in fire	Heat in Water
<ul style="list-style-type: none">- Svarupam- Nature	<ul style="list-style-type: none">- Attribute, Guna- If heat is Svarupam wont require flask to protect heat- Temporary

- Jnanam / Consciousness / Awareness
- Atmas Nature

Sashti Vibhakti	Aupacharika Sashti
<ul style="list-style-type: none">- 'of'- Conveys Duality	<ul style="list-style-type: none">- Not Duality

- Consciousness (Possessed) belongs to Atma (Possessor)
- Consciousness is Atma, Nature of Atma
- Why can't we called Consciousness as Attribute
- Guna, attribute is Subject - to Arrival, Departure, Aagama, Apayaha

Consciousness / Heat :

- Not Subject to Arrival, Departure
- Nature of I Absolute
- Temporarily those two Consciousness and Heat
- Temporarily there, other times not there = Attribute

Topic 372 : Important Paragraph :

(३७२) अन्तःकरणवृत्तेरुत्पत्तिविनाशौस्तः, न ज्ञानस्य —
उत्पत्ति वनाशावन्तःकरणवृत्तेर्भवतः। न ज्ञानस्य। (१) आत्मस्वरूप-
भूतं ज्ञानं विशेषव्यवहारहेतुर्न भवति। किन्तु ज्ञानसहिता वृत्तिर्वृत्त्यारूढं वा ज्ञानं व्यवहारहेतुः।

Advaitin :

- Consciousness is Never negated, not Agami Payi, Permanent, eternal

Personal Experience :

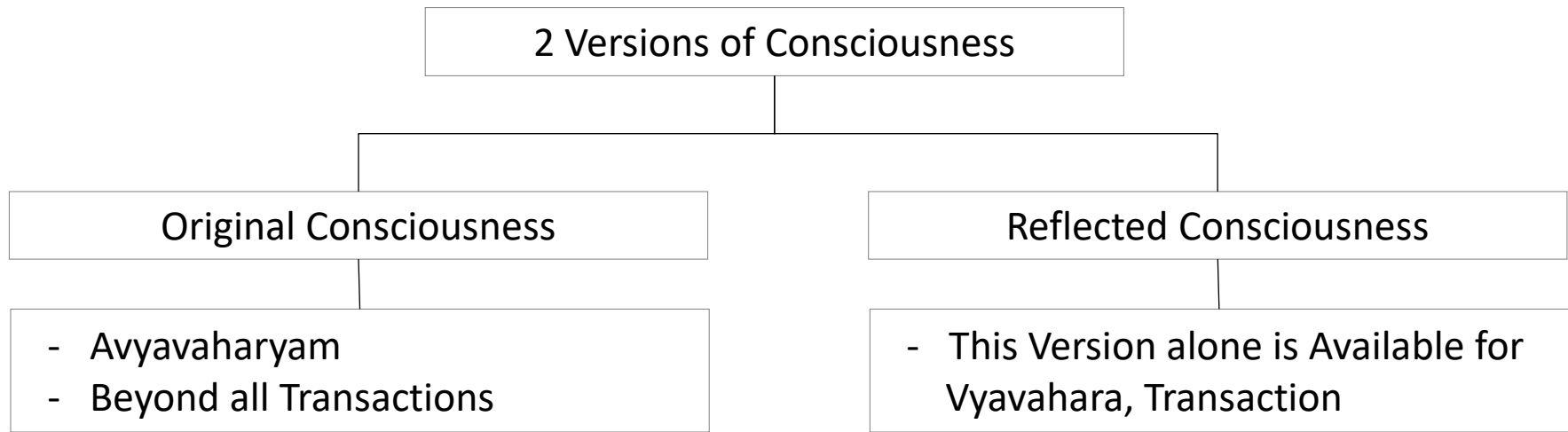
- Consciousness Temporary, not Permanent
- In Coma, Death, Body is there, no Consciousness

• Anubhava and Shastra Pramana Virodha

- Pratyaksha Pramana = Jyeshtha, Powerful Pramana
- Contradictory experience

• Sruti, Yukti, Anubhava once reconciled is firm knowledge

How to reconcile Anubhava and Sruti?



- Transactions only with Reflected Consciousness and Reflected medium
- If Transactions end, no Reflected Medium or Reflected Consciousness
- CO-eval
- CO-exists, empirical Consciousness, transactional

5 Features of Consciousness :

4th Feature :

- Consciousness Continues to exist even when body ends

5th Feature :

- Surviving Consciousness is only Original Consciousness not Reflected Consciousness when Reflected Medium leaves
- Original Consciousness not available for any transactions.

- In Pure Consciousness, no transaction
- In Waking, don't try to experience Pure Consciousness, you will fail to Recognize

Shunya Vadi :

- How do you know it exists?
- It is Shunyam
- If not Shunyam, prove existence

Advaitin :

- If Proved, becomes Vyavahara Yogyam
- Since it is not Vyavahara Yogyam, can't say Shunyam also to say Shunyam, you reduce it to Prameyam.

Example :

- My pocket empty requires you to feel, Vyavahara
- Without touching can't say is or is not

What can you can you? Gita - Chapter 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13-13 ||

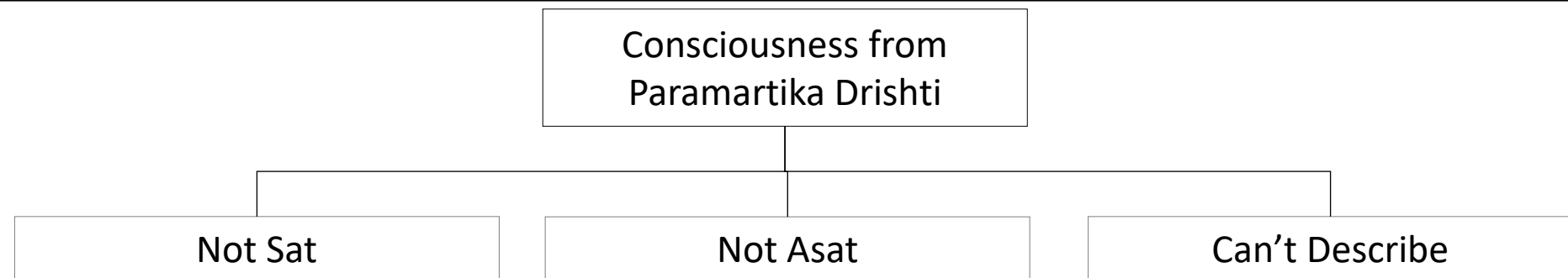
I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]



Vyavaharika Drishti :

- We say Atma is Sat
- If not sat, it can't Accommodate Mithya Prapancha

- Paramartika Drishti
- Can't give any name
- Do Mananam
- Reconcile
- Pratyaksha Anubhava
- Consciousness is Temporary

• **Shastra Vakyam = Consciousness = Permanent**

ND :

- Vrutti is Subject to Arrival, Departure

1st :

- Aham Vrutti then Original Consciousness gets Manifest in Vrutti
- Manifestation of Consciousness is understanding as Arrival of Consciousness
- Antahkarana Vruitti for thought Originates and Resolves which is Reflected Medium
- Accordingly Reflected Consciousness - Originates and Resolves
- Original Consciousness - continues, never changing

• **We are falsely transferring temporariness of thought to Original Consciousness**

Example :

- Transfer colour of Red flower to Crystal
- In Antahkarana Vrutti, we falsely transfer to Chaitanyam.

- No Origination, end for Jnanam Chaitanyam, only for Vrittis
- There is seeming Origination and end because of Upadhis - Body - Mind - Thoughts

What is Upadhi?

- **Explained by Avacheda and Abhasa Vada**

A) Avacheda Vada :

i) Ghata Akasha Utpatti :

- When pot is born, enclosed space not born
- Pot Available Space Available only when Pot is Created
- We say Pot Space has also arrived now
- Hall Space only after walls are Built
- Pot Space is Seemingly born

ii) Thought compared to a Pot :

- Within thought, Consciousness gets enclosed
- Vritti Avacheda Chaitanyam is seemingly born when thought is Born
- Vritti enclosed Consciousness born like Ghata Akasha

b) Abhasa Vada :

- Use Reflected Consciousness, Seems to be born when Reflected Medium is born
- Atma Svarupa Buta Jnana Vishesha Vyavahara Na Bhavati

Law :

- Reflected alone Available for transaction
- To understand original Consciousness, Shastra Pramana is Compulsory
- Science can analyze only Reflected Consciousness not original Consciousness

Original Consciousness :

- Apaurusheya Vishaya requires Shastra Pramanam

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- This establishes eternal Consciousness Original Consciousness but original Consciousness is not available for Vyavahara
- Not Available for Scientific Study
- Transactional = Jnana Sahita vrutti
- Consciousness and thought Associated in all Experiences

1st on Waking :

- “I am” Self awareness Reflected Consciousness, Shines in the Mind, forms Chidabhasa
- Vyavahara Starts

- Basic Vyavahara requires - I - Thought
- Jnana Sahita Vrutti = I am thought and Consciousness or Consciousness and thought
- Vrutti Anudha Vyavahra Hetu Bhavati
- Arudha = Sambandha - This is Ava Cheda Vada

इयमवच्छेदवादस्यरीतिः। (२)

आभासवादे त्वाभाससहितयावृत्त्याव्यवहारोभवति। आभासद्वारावासाक्षाद्वृत्तिद्वारा वा आत्मस्वरूपज्ञानेनैव सर्वव्यवहारः सिद्ध्यति। ज्ञानं विना तु न कोऽपि व्यवहारः सिद्ध्यति। इत्थं सर्वप्रकाशको ज्ञानस्वरूप आत्मैव। तस्मादात्मा चिद्रूपः।

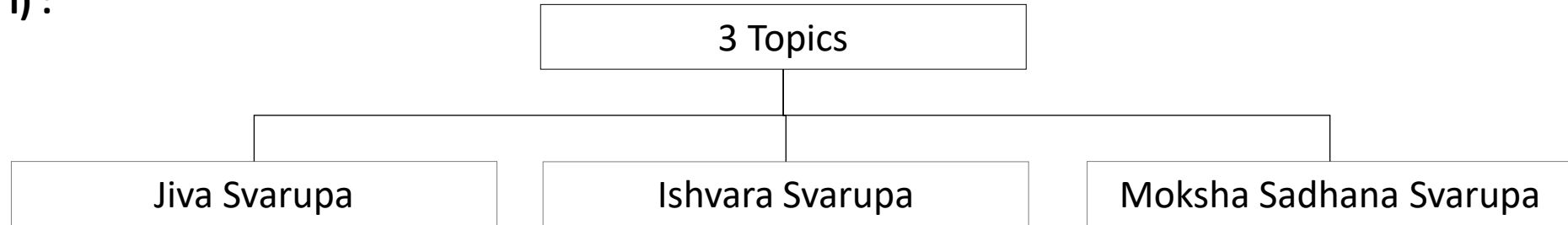
- Vrutti and Reflection
- Consciousness reflected in thought

Conclusion :

- Avacheda or Abhasa, there is empirical Consciousness, only if there is Original Consciousness
- Pot enclosed Space only if Original Space is Available

Revision 330 :

i) :



- Jiva is Atma Chaitanyam, different from Sharira Trayam, 5 Koshas, 3 Avasthas

ii) What is Nature of Atma :

- Sankhya Neiyayika Refuted
- Now Atma as per Advaita

Main Definition :

- Atma = Satchit Ananda Svarupa

a) Sat = Pure Existence can't be negated by any Pramana including Vedanta Pramanam

b) Chit Rupa :

- **Atma = Nature of Original Consciousness not Available for any transaction**
- **Original Consciousness \$ can't have self Awareness because self Awareness is empherical Phenomenon**
- Self as Subject comes only when there is a relevant Object
- I can claim I am Subject only in Duality
- **We can talk about self Awareness and other Awareness.**

1st :

- Self Awareness = I though Chit Abhasa
- Based on self Awareness, 2nd - 3rd - Person in Empherical Plane where Time - Space

Definition :

Empherical Reflected Consciousness	Transcendental Original Consciousness
- What falls within time - Space	- What is not in Time - Space
- Arrives Departs - Vyavaharyam - Available for Transaction	- Does not arrive Depart - Avyavacharyam - Not Available for Transaction
- Original Consciousness takes Avatara - Undergoes transformation - Parinami - Becomes	- Changeless - Vivartam - No becoming

Brihadaranyaka Upanishad :

- Tad Sritva Tad Evavatu Pravishatu...
- Anupravesha
- We are all Avataras, Discent from transcendental Plane

Discent :

Explained as 2 Vadas

Avacheda

Abhasa

- In both, assume creation has come

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

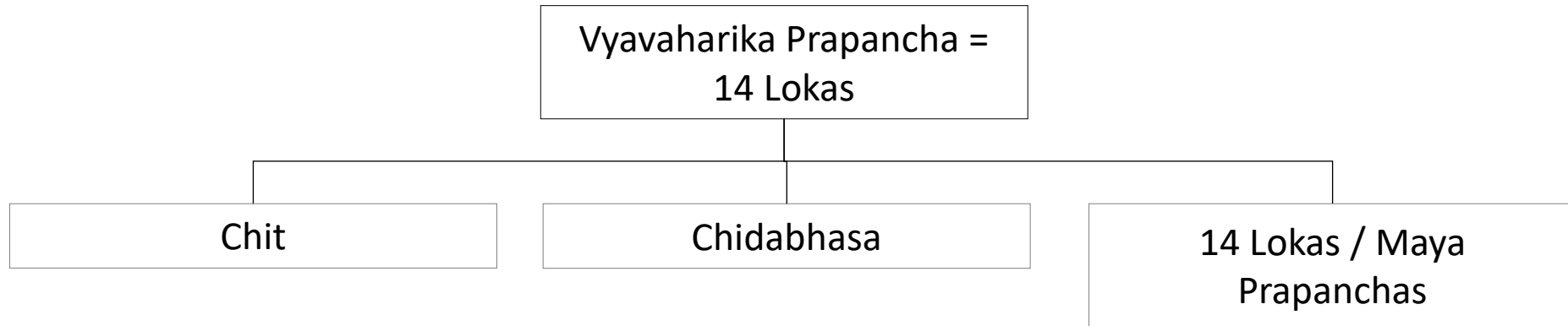
bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

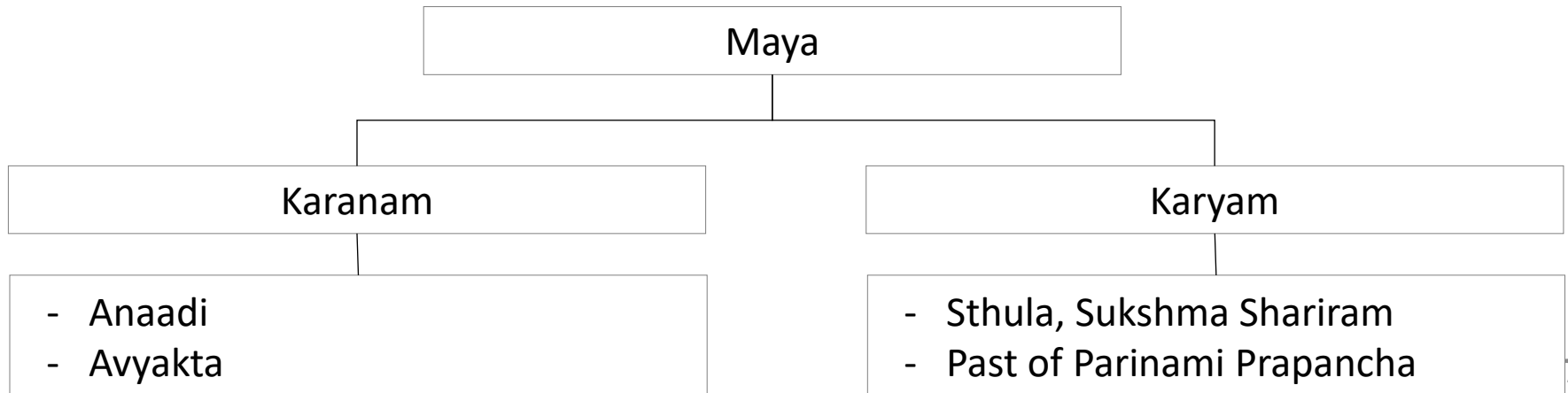
- In Brahman, Maya is there, but no Duality, ultimate transcendental reality (Advaitam, Avyavaharyam, Shantam, Shivam)

Why Non-dual?

- Because Maya is Mithya, has no independent Reality
- Mithya Responsible for arrival of Universe



- We don't talk of Arrival of Karana Shariram, Anaadi
- Sukshma, Sthula Arrives, Jadam, effect, product of 5 Elements
- Maya Karyam, Vikaratvam, Jadam



- **In the Antahkaranam, Mind, alone there is transcendental Awareness, all Pervading**

Empherical Reality

Mind enclosed Consciousness

Mind Reflected Consciousness

- Transcendental Consciousness enters Empherical Reality as self Awareness through - I - thought
- In the Mind, I thought is there in Jagrat, Svapna, Sushupti in the form of self Awareness.

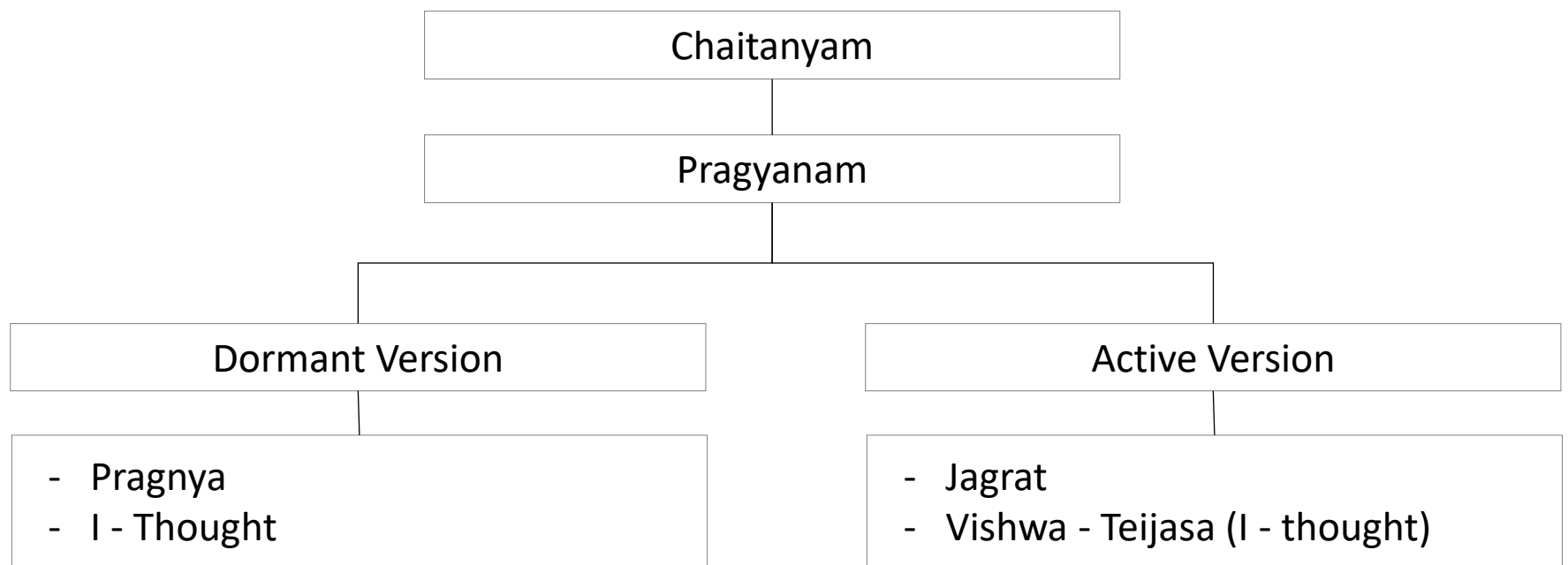
I thought self Awareness

Active in Jagrat Svapna

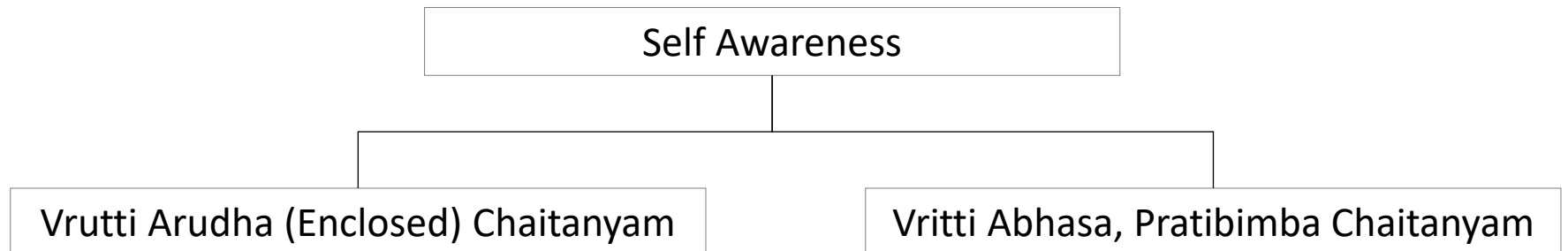
Passive in Sushupti Version

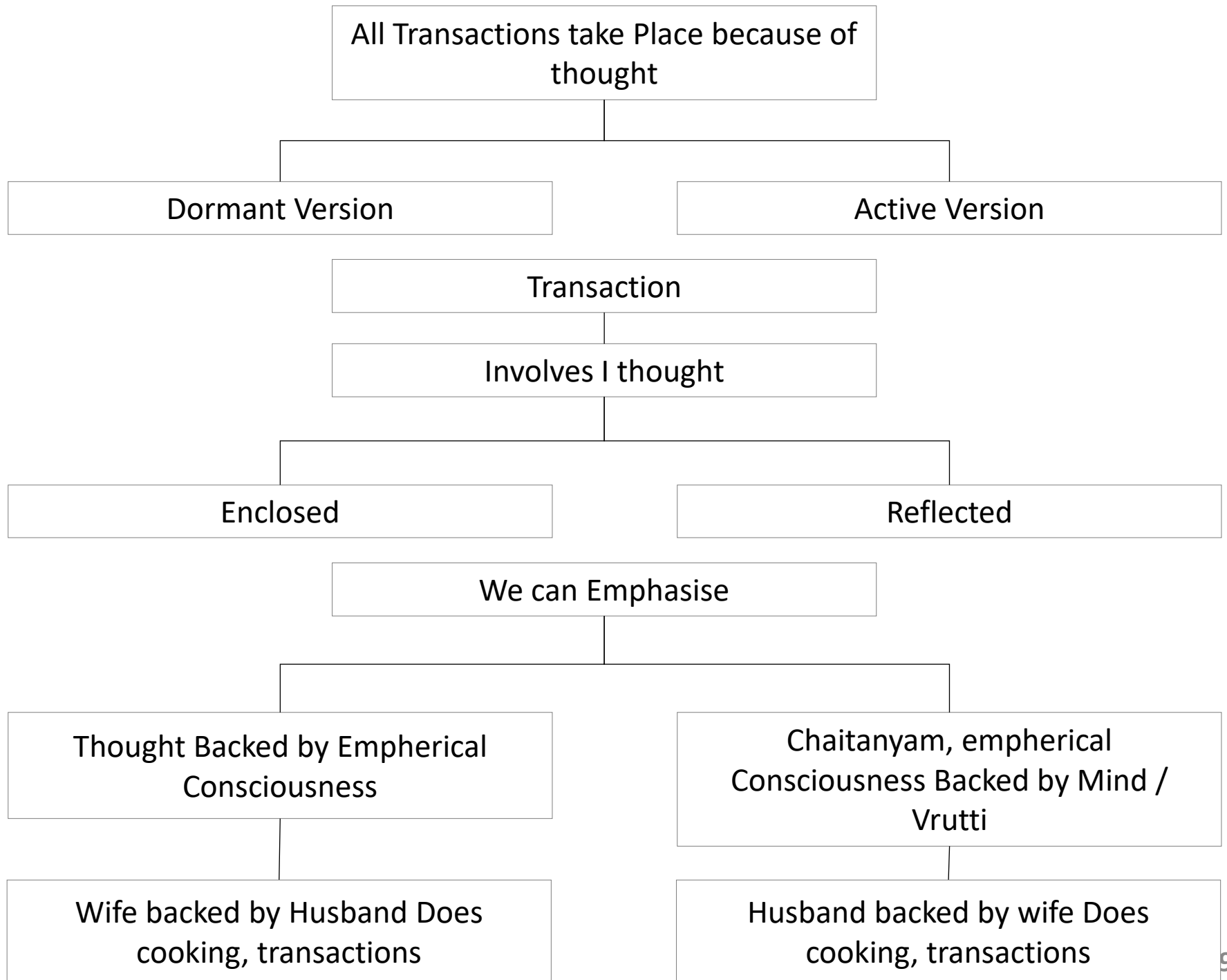
- Recollection is there in Jagrat of I Awareness of Sleep because I thought was there

- We say I slept
- I thought in Sleep connects to Jagrat, Svapna
- Self Awareness Pragnya is Constant in 3 States

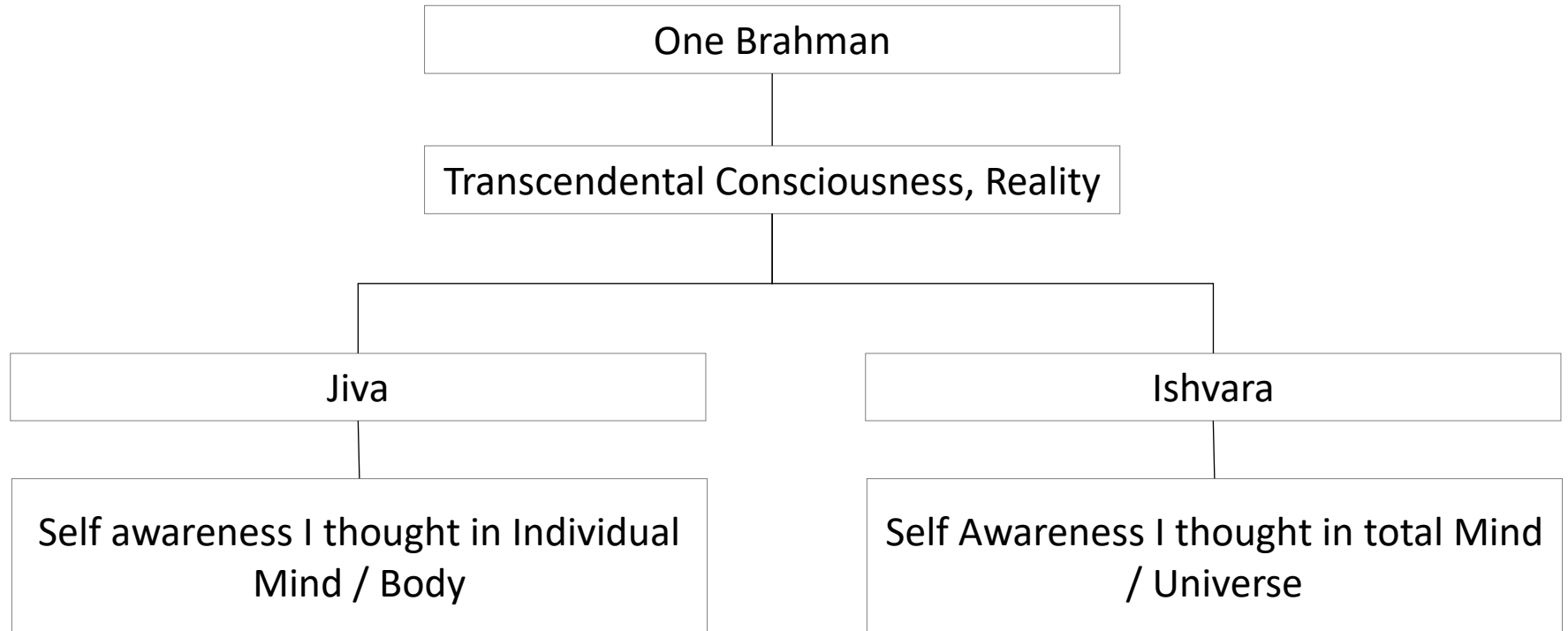


- **Self Awareness expresses as Aham - I - thought**
- Transcendental Awareness enclosed in vrutti - Arudha Chaitanyam
- Aruda used in Avacheda Vada





- Both thought and empherical Chaitanyam equally important for all Transactions.
 - **Thoughts end, no more empherical Consciousness, name changed to transcendental Consciousness**
 - **In Sleep, I thought not ended but Dormant**
- Empherical Consciousness ends, becomes dormant, all transactions end



Only Transaction with Dormant
Consciousness is 2 fold

Revealing Agyanam

Revealing Ananda

- Ananda, Agyana, Anubhava only 2 Minimum experiences, of all Jivas
- **With dormant empherical Consciousness, life is possible, I thought exists in Sleep**
- **If I thought is totally absent, there will be no experience of Sushupti**
- Body, will be like Statue without I thought
- Sleep and Minimum transactions require Dormant thought and Dormant Empherical Consciousness
- At all times, nothing happens to transcendental Consciousness, Turiyam I
- **Claim transcendental Consciousness as the Real I, the self**
- Empherical Consciousness = Vishwa, Teijasa, Prajna

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Abhasa or Vrutti Dvara show empherical Consciousness
- Atma Svarupam, Changeless, eternally Available, empherically in the form of self Awareness.

Self knowledge Possible in

Only Empherical Consciousness

Not in Transcendental field

- Remaining in Kshetram,
Understand Kshetrajna
- Claim Aham Brahma Asmi

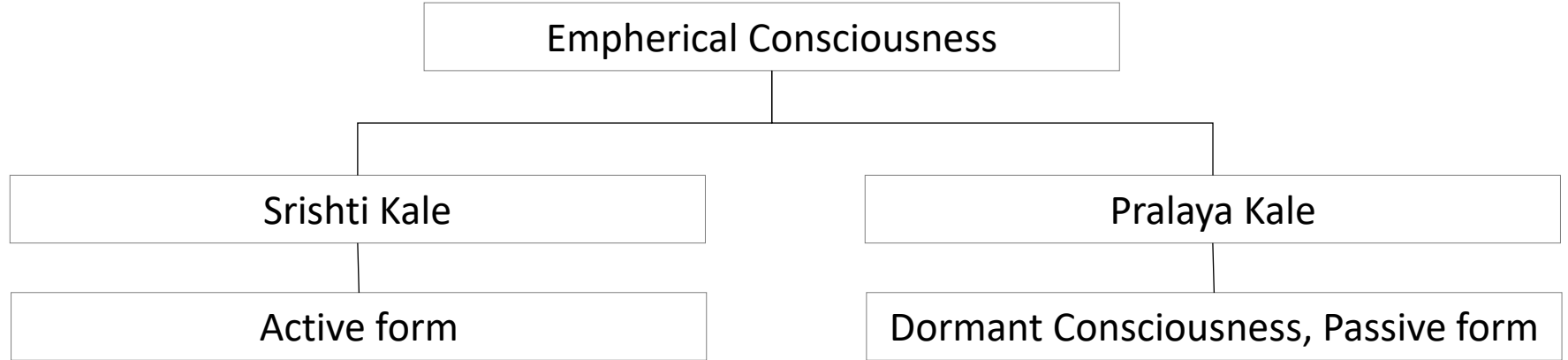
Claim :

- I am not empherical Consciousness but I am Absolute Consciousness
- Absolute Consciousness Survives, Continues when empherical Consciousness Disappears.
 - Empherical Consciousness
 - Like a Wave
 - Rises, Falls, Can be negated Cognitively
- Ocean Bed always exists unaffected by the movement of Prarabda wind of the Body Mind complex

Last Point :

- Empherical Consciousness will not totally Disappear at any time
- Hence negate Cognitively as Mithya, Appearance, apparent, unreal.

- In Sleep, death, Pralayam, Karana Shariram is there
- I thought is in Potential Dormant form
- Karana Shariram is there for next Srishti
- I am Videha Mukta, for other Ajnanis, empherical reality Continues



- Total Empherical Consciousness = Ishvara

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

- It is negated intellectually

- **Existence of empirical Consciousness is borrowed from transcendental Consciousness**

- Understanding is negation of empirical Consciousness
- Intellectually negated, will never cease to exist
- Always Ishvara exists
- We exist in transcendental form as Brahman, Ishvara
- Videha Mukta always
- Anoraniyam Aham Eva Tad Vadu...
- This Para very important explaining phenomena of empirical consciousness
- Atma - Chid Rupa, transcendental Consciousness - Nirupadhika Chaitanyam

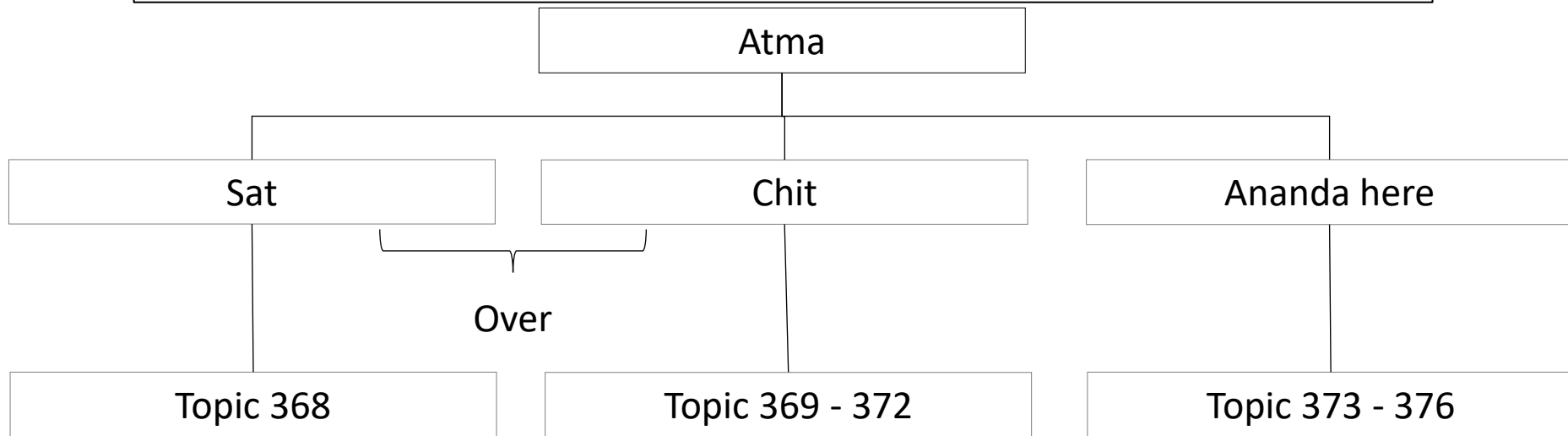
Topic 373 - 376 : Ananda Svarupa Atma :

(आ. ३७३-३७६) आत्माआनन्दस्वरूपः —

(३७३) आत्मैवआनन्दस्वरूपः।

विषयेआनन्दोनास्ति —

आत्माआनन्दस्वरूपोऽस्ति।आत्मायद्यानन्दरूपोनस्यात्तदा विषयसम्बन्धात्स्वरूपानन्दस्यभाननसम्भवे
त्।विषयेत्वानन्दोनास्तीति चतुर्थतरङ्गएवप्रतिपादितम्।



- **Unique portion of Satchit Ananda together explained systematically clearly, Comprehensively, Convincingly**

- Atma is of the Nature of Happiness

i) **Happiness not part, Product, property of mind**

ii) **Independent Principle, pervades mind now and then**

- When it becomes Ananda Maya Kosha.

iii) Atma lends happiness to the Mind

iv) Happiness not limited by Boundary of Mind

v) Happiness continues after fall of body Mind complex

- Surviving happiness not empirically Available
- It is transcendental
- Waker hood transcendental principle when compared to dream, sleep experiences
- Pure Existence transcendental compared to waker
- Happiness is identical with transcendental consciousness and existence
- Atma Eva Ananda Svarupa, Atma alone is of the Nature of Happiness, source of happiness
- Vishaya - Objects and People have no happiness
- Sthula Sharira of Children also Vishaya, Vishaya Ananda Nasti
- Atma Ananda Manifests in Mind only under Certain favourable Conditions
- External Object Vishaya does not give me Ananda but the help to Manifest my Ananda.

Example :

- Mirror does not Produce my face, it manifests my face as Pratibimba Mukham
- Every Vishaya = Mirror
- Dear object comes, happiness comes.

- If Atma not Ananda Svarupa, it can't Manifest Ananda when Vishaya comes
 - Objects / Beings
 - Mirror
 - (Banam) Reflect Manifest - Svarupa Ananda
 - Ananda Reflected on People / Objects
- If no Atma Ananda (Vyatireka) no Ananda Reflection in Object
- Search Mind, it has only Problems
- If Vishaya Ananda Reflecting, my experience does not Support.

Purva Paksha :

- Atma Ananda is not there for Manifestation
- Vishayas are producing, generating Ananda
- Akshepa Sangatih... Suppose Question is raised, if no Ananda in Objects, People..

Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- **Any Alpa, finite Vastu cannot have Ananda, being limited by time and Space**

- Sthula, Sukshma, Karana Shariram = Alpa, finite = Entire Anatma

Explained in Vichara Sagara - Topic 76 - Chapter 4 :

विषयेयद्यानन्दोभवेत्तदायस्मिन्विषयेकस्यचित्सुखंभवति तस्मिन्नेवविषयेऽन्यस्यदुःखमुत्पद्यमानंनघटेत्।
तथाहि, अग्नेःस्पर्शे- नअग्निकीटस्य, सर्पदर्शनेनसर्पिण्याः,
सिंहदर्शनेनसिंहाआनन्दोभवति अन्येषांपुरुषाणांतुदुःखमेवभवति।तन्नोपपद्येतयदिविषयेआनन्दो भवे
त्।

- If object has Ananda, they would have mentioned it as one of the ingredients.
 - 3% Happiness - Peda
 - 30% Happiness - Laddoo
- All people should get same happiness from Object if happiness was intrinsic

Example :

- Avakka Pickle, see 7th Heaven!

3 Examples given by ND :

i) Agnikita :

- Insect enjoys coming in contact with fire

ii) Sarpa sees Mrs. Sarpa

iii) Mr. Lion Sees Mrs. Lion :

- Not we see lion in our gates!

- I am also not Agni kita... Hurt by fire
- Logically can't explain intrinsic happiness in objects, beings

Example :

- Fire gives heat to all, uniformly, intrinsic
- Sense Objects don't have intrinsic happiness
- My Atmas happiness Manifest when they are in front of me

Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

सिद्धान्ते तु अग्निकीटस्याग्निस्पर्शेच्छा भवति । तदा तस्य चञ्चलायां बुद्धौ स्वरूपानन्दभानं न भवति । सिद्धे त्व
अग्निसम्बन्धेक्षणमात्रमिच्छादूरी-
भवति । तदानीं चलायां तस्य बुद्धौ स्वरूपानन्दो भाति । अन्येषां पुरुषाणां त्वअग्निसम्बन्धेच्छा न भवति,
किन्तु पदार्थान्तरसम्बन्धेच्छास्ति । सा च पदार्थान्तरेच्छा अग्निसम्बन्धान्न दूरी भवति । तस्माच्चञ्चलेऽन्तःकरणे
अग्निसम्बन्धादानन्दो न भवति ।

Vedantic Explanation of Sensory happiness :

- Agni Kita - Fire insect comes to love to be in contact with Agni has, Kama, Desire
 - **Desire Rises**
 - **Disturbance - Mental Rajo Guna**
 - **Intellect Plans - How to fulfill desire**
 - **Mind restless till desire fulfilled**
- Minor - Desire - Minor Restlessness
- Major - Desire - Major Restlessness
- Chanchalatvam = Disturbance of thoughts, vrutti
- In Disturbed mind, Atma Ananda not reflected
- Mind can't serve as mirror for Manifesting Atma Ananda (Bhasaka - Manifest)
- With Vibrating Mirror, can't look at my face
- In Disturbed waters, can't see reflected face
- Fire insect contacts Agni

- **Desire not fulfilled but eliminated temporarily**

- Rajo Guna gives way to Sattva Guna
- There is temporary fulfillment till next Desire comes
- Whole life goes in fulfilling each desire rising in the Mind
- What is glory of Atma Jnanam?

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Saha :

- Simultaneously, in one Stroke all desires fulfilled.

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

Taittiriya Upanishad :

- Srotriyasya Cha Kama Yasya...
- Desire goes, buddhi quietened
- **In Quietened mind, Svarupa Ananda Bhati - Shines**
- Bhati = Reflects, manifests, not Bhavati
- Agni Kita - Happy not others who don't have desire to contact fire
- In Winter, near fire - Ok

Example : Car Hoarding :

- I Love you, don't Kiss me

- We want some other contact with objects, beings
- My desire not eliminated, Chanchalatvam continues

Example :

- See 100's of faces, waiting to see one face
- How Ananda Happens? Desired object comes in front
- Helps to remove Desire in the Mind
- Desire gone, Disturbance gone
- Mind calm, Atma Ananda Manifests.

Taittiriya Upanishad :

- **Every experiential Ananda is reflected Ananda only**

Revision 331 :

- Jivatma - Svarupam - Sat Chit Ananda
- Sat Chit Over
- Sat : Abdyatvat, Atma can never be negated
- Chit : Svayam Prakashatvat

Now Ananda Svarupam :

i) No Ananda in Anatma :

- Only source of Ananda is = Atma (By Pariseshan Nyaya)

ii) If sense Objects had :

- Ananda it will provide Ananda to all at all times, Circumstances
- No Vishaya gives such Ananda

iii) Purva Paksha :

- How I get Ananda by Acquiring sense objects

Siddantin :

- There is Rise of Ananda with contact of sense Objects
- Sense objects provide condition for Atma Ananda to Reflect, Manifest in the Mind
- Countless desires disturb our Minds
- Can't experience Ananda
- So much to be done
- Desire fulfilled because of Punyam, sense object arrives

<ul style="list-style-type: none">• Desire goes = Ichha Nivritti cause of Mental disturbance goes away

- Mind for a Moment gets Quietitude
 - In that Quietitude, Atma shakti manifests
 - Agni - Kita
 - Simha - Simhi
 - Sarpah - Sarpani
- } Sambandha are all desires
- We have baya Utpatti and Run away

- **Particular Vishaya removes Particular Desire of Particular People at Particular time**

Example :

- Winter clothes not donated in Summer
- Ananda Pratibimba born
- Vishaya does not produce Ananda

Example :

- Dog bites its bone and thinks bone has blood
- Does not Realize blood from itself
- Anvaya Vyatireka fits bone sattva, Blood Sattva Bone Abhave, Blood Abhava
- Human has dog logic w.r.t happiness
- Object in front, happiness pressed
- Object away, no happiness

Topic 374 :

(३७४) इच्छानिवृत्तौस्वरूपानन्दभानप्रकारनिरूपणम्। अत्रेयंशङ्कास्यात् –

- **When desire goes after fulfillment of desire, Atma Ananda Manifests**
- What is the Procedure by which Atma Ananda reflects?
- 2 Methods, normal topic gets Deeper enquiry in Vichara Sagara
- When desire is eliminated by Acquisition of desired Object
- Desire fulfillment = Desire elimination in Vedanta

Mundak Upanishad :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।

paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

- As per desire will be your Samsara
- Sakamaphir Jayate Tatra, Tatra

- **Desire not blessing but Dosha, reveals Apoornatvam**

- There is sense of ignorance of my Poornatvam

- **Desire = Symptom of Avidya, Samsara**

- Avidya janita Apoornatva Rupa Samsara
- Symptom = Desire
- Moksha = Kama Nivritti

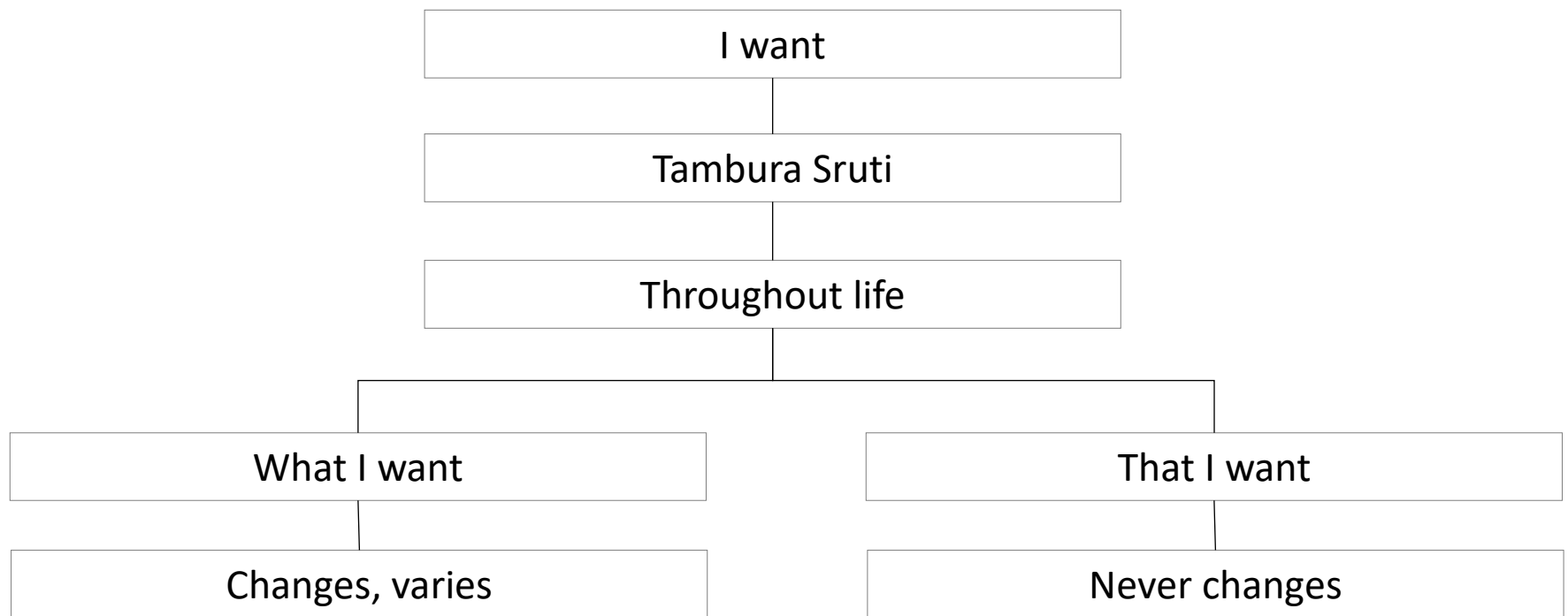
Bhana Svarupa Ananda :

- Does not come
- It is already present, Manifest, reflects
- Svarupa Ananda Bhanam = Abhasa = Pravibimba
- What is Prakaranam, mode?
- Nirupanam will be explained in following verses

अन्तःकरणस्येच्छारूपवृत्तिर्विषयप्राप्त्याविनष्टा। निमित्ताभावान्नान्या वृत्तिरुत्पद्यते। वृत्तिं विना स्वरूपानन्दस्य भानं न स्यात्। तस्माद्विषये एवा- नन्दोऽस्तीति।

Purva Paksha :

- Sense objects alone give Ananda
- Desire = Disturbing thought, I want in the mind



- Desire goes when sense object is Acquired
- No other thought of desire at this Moment.
- No new desire in the Mind
- Nimitta Abhavat... No Cause
- Without Ananda thought, no Reflection
- Reflecting Material = Thought
- I have a Book, house, Car vrutti...
- What is method of fulfillment of Desire and generating Ananda?

नैषाशङ्कयुज्यते – (9)

इच्छारूपान्तःकरणवृत्तिर्नास्तीति सत्यम्। सत्यामपीच्छारूपवृत्तौ तत्रानन्दो न प्रकाशेत। इच्छारूपवृत्तिः राजसी। आनन्दप्रकाशः सात्त्विकवृत्तावेव स्यात्। तथापि वाञ्छितपदार्थ-

लाभे सति तादृशविषयस्वरूपं विषयीकर्तुं ज्ञानरूपा अन्तःकरणस्य यावृत्तिरुदेति सा सात्त्विकी।

“सत्त्वात्सञ्जायते ज्ञानम्” (भ. गी. १४.१) इति सत्त्व-

गुणा ज्ञानमुत्पद्यते इति नियमः। तस्यां सात्त्विकवृत्तावानन्दो भाति।

Your Doubt : not Proper

- When Desire is fulfilled, Desire vrutti is not there

• **Vrutti required for Manifestation of Ananda**

- Only Sattvic Vrutti Manifests Ananda not Rajasic
- Ichha = thought can't Produce, Generate Ananda

• **Manifestation of Ananda only in Sattvic vrutti**

- Sattvic Guna = Shuddha, fine
- It is not in cloth, Book
- Ananda Requires fine Surface

तत्र सत्त्वं निर्मलत्वा
प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति
ज्ञानसङ्गेन चानघ ॥१४-६॥

tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam |
sukhasaṅgēna badhnāti
jñānasaṅgēna cānagha || 14-6 ||

Of these, sattva, because of this stainlessness, is luminous and healthy (Unobstructive). It binds by (creating) attachment to happiness and attachment to knowledge, O sinless one. [Chapter 14 - Verse 6]

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥१४-१७॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- “Nirmalam” = Sattvic Vruitti
- Jnana vrutti = Svachha Vrutti, Sattva Vrutti reflects Ananda

- Rajas Vrutti is not a fine Surface
- Sattvic Vrutti - Svachha - Fine Prakasham, Anamayam, Nirmalatvat
- Bright, Stainless, Luminous, healthy, Unobstructive

- **Sattva vrutti like a Mirror**
- **Therefore can reflect Ananda of Atma**
- **When object is attained, there is knowledge of Object**

- Object → Doesn't produce Ananda if it is not under my Perception
- If I have money in Pocket → Ananda vrutti
- If Searching for money → Dukha Vrutti
- Vishaya Jnanam is in the Mind

- **Vishaya Does not generate Ananda**
- **Vishaya Jnanam = Sattvic Vrutti, gives Ananda**

Vanchita Padartha Labhe Sati :

- When Object Acquired, look again and Again... new Car, pen thoughts give Ananda

- **Jnana Vrutti Rises through 5 Sense organs**

- Jnanam rises because of Sattva Svachha vrutti, it Reflects Ananda
- In that vrutti, Ananda Manifests.

परन्तुसा ज्ञानरूपावृत्तिर्बहिर्मुखा। तस्याः पृष्ठभागस्थितान्तःकरणोपहितचैतन्यस्वरूपा-
नन्दोयस्तस्य ग्रहणं तथा वृत्त्यानस्यात्। तस्मात्तस्यावृत्तौ विषयोपहित-
चैतन्यस्वरूपानन्दोभाति। तच्च विषयोपहितचैतन्यमात्मनो न भिन्नम्। तस्मादानन्दएव विषये भातीति कथ्य-
ते। तस्याज्ञानरूपवृत्तेरुत्पत्तौ विषयेण सहनेत्रादीनां सम्बन्धो हेतुः।

Vedanta Dindima - Same Observation :

- I like Object
- Dress Jnana Vrutti Generates Atma Ananda
- Not Dress Vrutti
- ND - Dream of Agruda Deva - Where is Atma Ananda located?
- Atma = All pervading in Vishaya there is Avachinna Atma
- **Within Anatma is enclosed Atma Ananda**

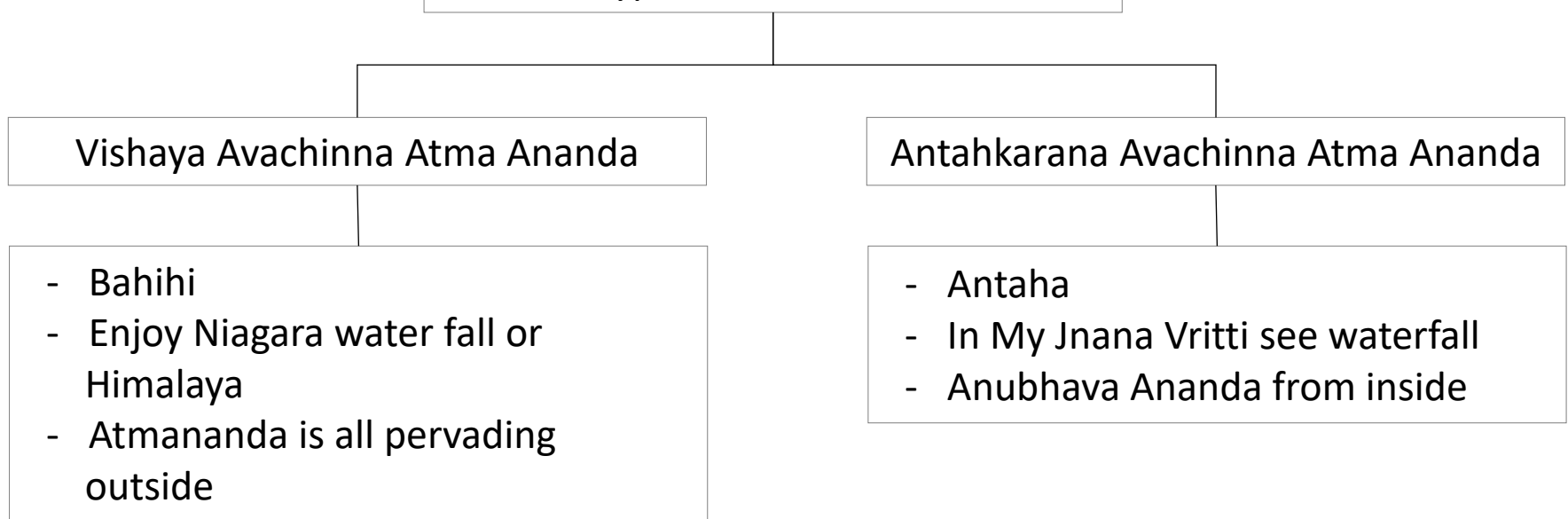
In Every sense object :

- There is Avachinna Atmananda

Person Looking outside :

- Has External Knowledge
- In Vishaya is Vishaya Jnana Vrutti Shining (Pratibimbata)
- Not my Antahkarana Atma Ananda

2 Types of Atma Ananda



Remember 5 Features of Ananda :

- Happiness is not a Part, Property product of Mind
- Independent principle, Pervades mind now and then
- Happiness is not Limited by Boundary of Mind
- Happiness is there in Every object
- Before Object has no happiness
- Now = Object has Atma enclosed Avachinna Adhishtana Rupa Ananda

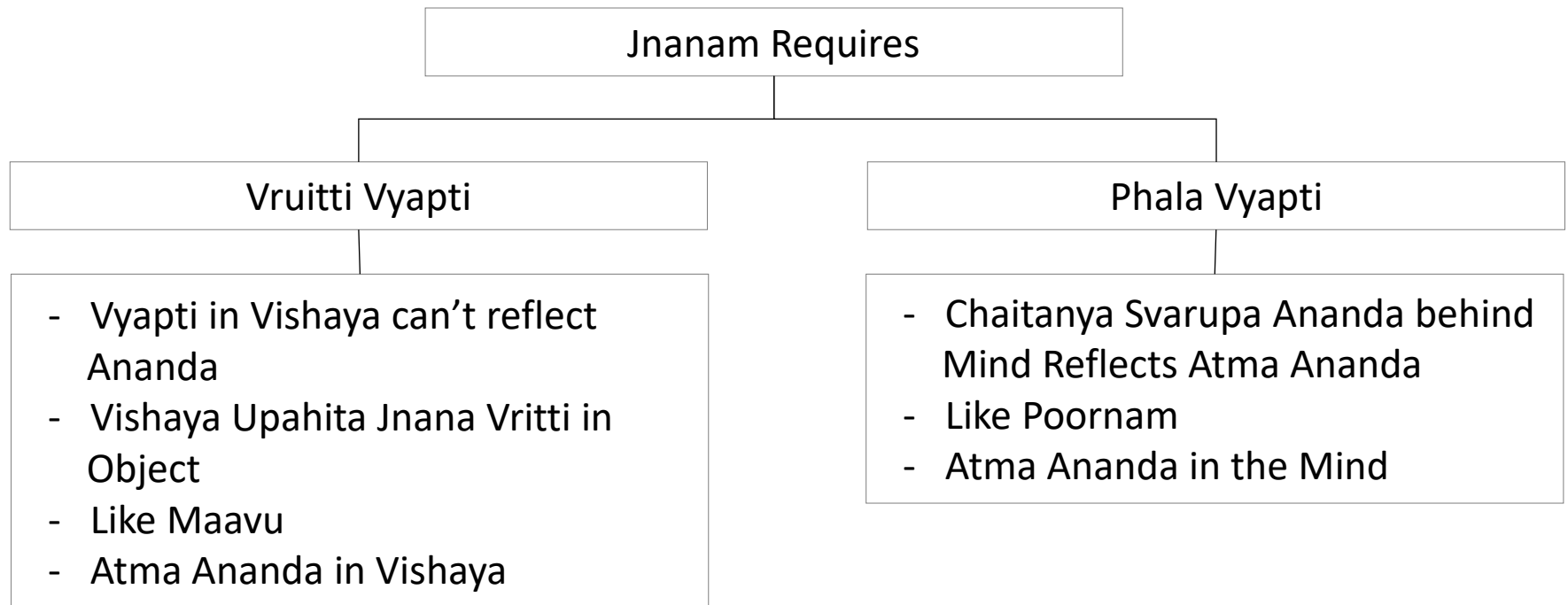
Example :

- Maavu of Kozukattai (No Ananda) - Poornam has Ananda
- Squeezed Rasagulla (No Ananda) - Syrup has Ananda

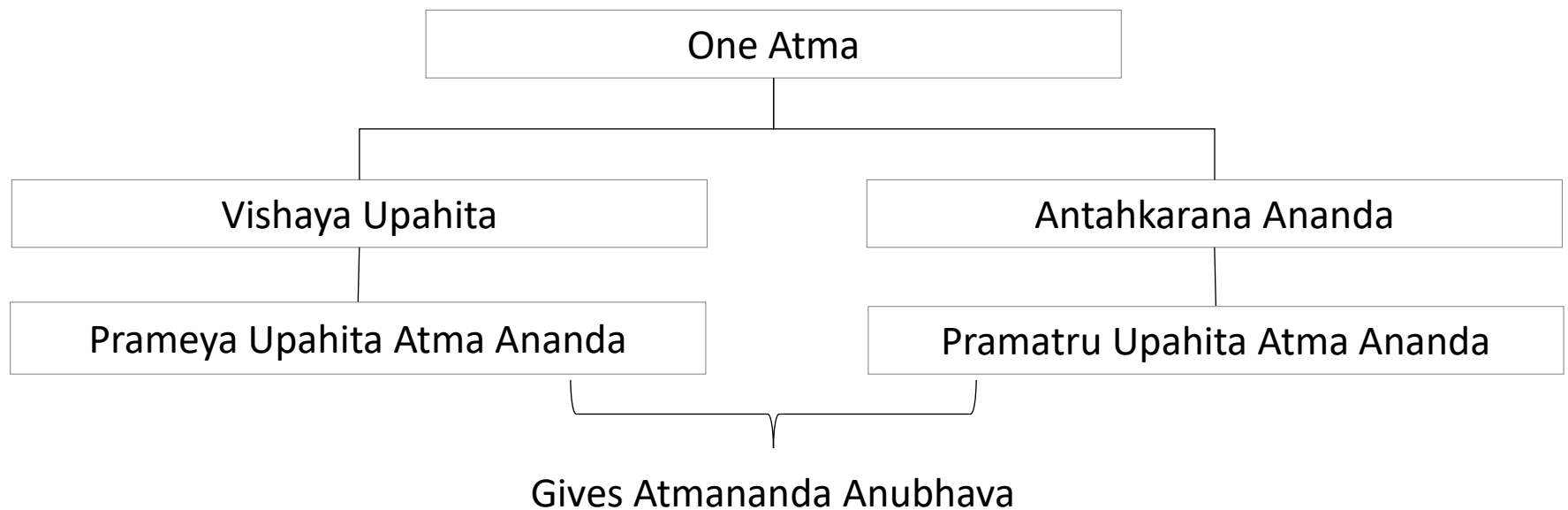
- Food has Atma as Adhishtanam or Avachinnam
- That Atma has Ananda
- **Reflects in food Anubhava Vrutti**

This is Method no. 1 :

- In Extrovert Vrutti, it can't reflect Antahkarana Avachinna Atma Ananda
- Extrovert Vrutti can't reflect mind enclosed Atma Svarupa Ananda
- Behind Vrutti, there is mind, which is inside Body
- Within mind Atma Ananda is there
- Vrutti Vyapti Pervades object for Jnanam



- They are not 2 Different Atma Ananda.



Therefore Atma Ananda is Experienced in Vishaya :

- Vishaya is Holding Atma Ananda within itself
- Therefore Vishaya Contributes Ananda

Example :

- **Milk is Sweet means**
- **Sugar in Milk is Sweet**
- **Milk has no Sweetness**

Example :

- **Grandchild gives happiness means**
- **Atma Ananda in Grand Child gives happiness**
- **Grandchild = Anatma for Jnani, all Children = Atma**

- For Ajnanis, happiness only in their Grandchildren
- For Sattva vrutti to take Place, Vishaya and Indriya Sambandha is required

Gita - Chapter 2 :

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

• **Contact of Sense organ with Sense object Generates (Jnana Vrutti)**

- In That Jnana Vrutti
- Atma Ananda within Object gets reflected

This is Explanation No. 1

In Next Explanation No. 2 :

- Antahkarana Upahita Atmananda

1 st Explanation	2 nd Explanation
<ul style="list-style-type: none"> - Vishayarupa Atma Ananda Pratibimbata - Requires extrovert Vrutti 	<ul style="list-style-type: none"> - Avachinna Upahita Atma Ananda Pratibimbata - Requires introvert Vrutti

- Unique, very interesting Topic only in Vichara Sagara.

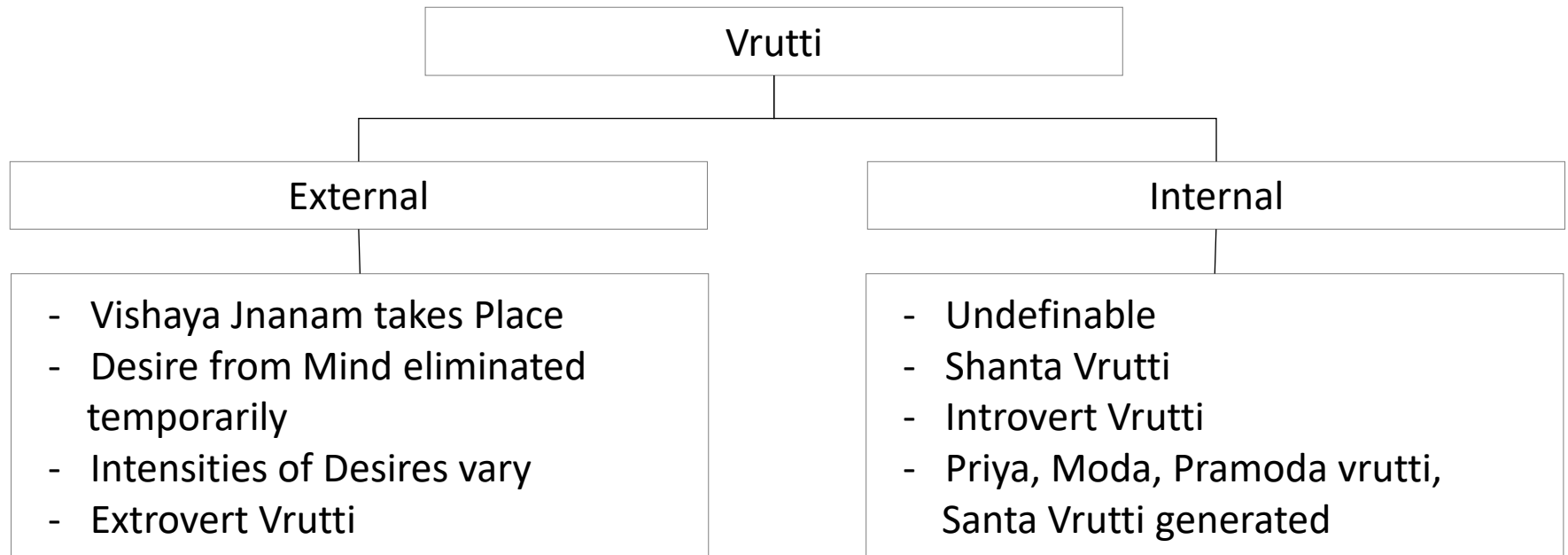
(२) अथवाविषयज्ञानरूपबहिर्मुखवृत्तेरन्याकाचनान्तर्मुखावृत्तिरु-
त्पद्यते।तस्यामन्तःकरणोपहितचैतन्यरूपानन्दएवभाति।अयमेवोत्तमसिद्धान्तः।

1 st Previous Mode
<ul style="list-style-type: none"> - Pratibimba Ananda - Bahir Mukha Vishaya Jnana <p>Vrutti is reflecting Material</p> <ul style="list-style-type: none"> - Knowledge of Object - Vrutti will be extrovert - Knowledge from outside - Vishaya Avachinna Ananda

ii) New Mode : 2nd Interpretation

- Vishaya Jnana Vrutti does not reflect Ananda
- Bahir Mukha vrutti doesn't reflect Ananda
- Removes only Desire

- When desire goes, there is a Sense of fulfillment
 - Fulfillment generates contentment Vrutti, introvert vritti
 - When Big Desires, Kedarnath, Marriage fulfilled, close eyes
 - Win tennis Match, Score Century, close eyes, don't see the Cup...
- **Sense of happiness - Fulfillment by Closing eyes, Antarmukha Vrutti generated, Poornata, Trupti Vrutti**
- Eyes Stop functioning



Panchadasi - Chapter 3 :

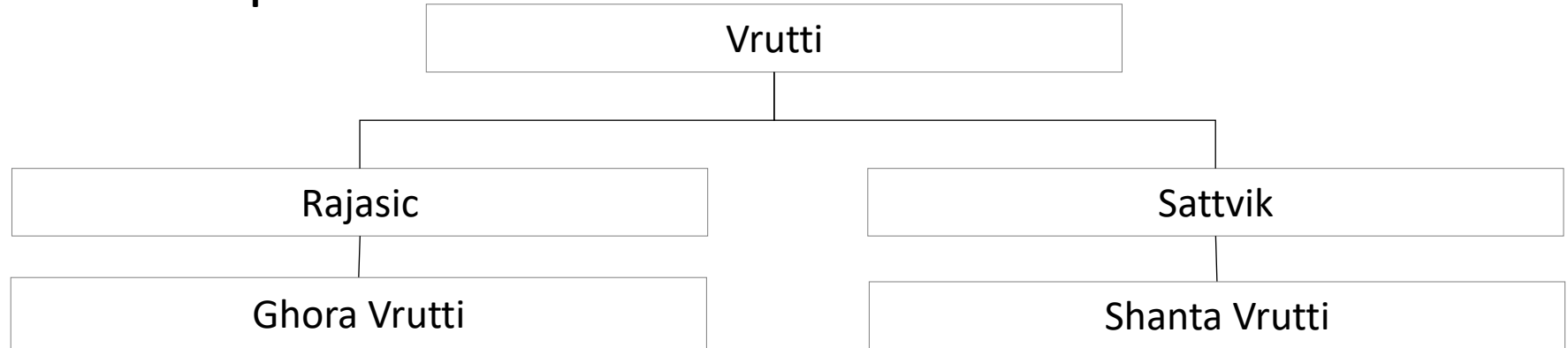
काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥९॥

**Kāci-dantar-mukhā vṛttir-ānanda-prati-bimba-bhāk,
puṇyabhoge bhoga-śantau nidrā-rūpeṇa līyate ॥ 9 ॥**

There is a position or function (of the intellect) which, at the time of enjoying the fruits of good actions, goes a little farther inward and catches the reflection of the bliss and at the end of this enjoyment, merges in deep sleep. (This is what is known as the sheath of bliss).
[Chapter 3 – Verse 9]

- Antar Mukha vrutti Utpadayate....

Panchadasi - Chapter 15 :



- Antahkarana Upahita Ananda Rupa
- Internal Atma Ananda gets Reflected

Bottom Line :

- **Vishaya enclosed Atma Ananda or Mind enclosed Atma Ananda alone we experience**
- **No Vishaya or Mind has Ananda**

- Atma alone Poornam
- 2nd Interpretation better

Revision 332 :

- Atma is the only source of Ananda
- Anatma = Inert - No Ananda

Logic :

- If their nature was happiness, they would give uniform happiness to all at all times
- Heat of fire to all at all times

- **Vishaya not Ananda Svarupa**
- **Any experience of Ananda = Atma Ananda**

Question :

- **If Vishaya not source of happiness, how do we get happiness by contacting sense objects?**

Before Laddoo	After Laddoo
No Happiness	Happy

- After contacting Shabda, Sparsha, Rupa, Rasa, Gandha Happiness.

How Vishaya Sambandha generates happiness in me?

Answer :

- Happiness does not come from Vishaya
- Vishaya Sambandha helps to experience happiness which is within myself
- Vishaya Manifests Ananda in me

Example :

- Mirror Manifests my face when in front
- Mirror does not Produce my face, Bimba Mukham
- Helps in manifestation of Pratibimba Mukham
- Vishaya Manifests Atma Ananda, does not Produce Atma Ananda

Question :

- How Vishaya Manifests Atma Ananda?

Answer :

- 2 Prakriyas - Methods
- Sense objects Manifest Atma Ananda

- **When I contact liked Vishaya, there is Vishaya Jnana Vrutti in my mind = Sattvika vrutti, because Jnanam always associated with Sattva Guna.**

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- **Vishaya**
- **Generates Vishaya Jnana vrutti**
- **Sattvika Vrutti**

- **Vishaya by itself inert, no happiness**
- **When Atma Pervades, it Shines, exists, has happiness of all Pervading Atma**
- **Anatma Pervaded by Atma**

Definition of Atma :

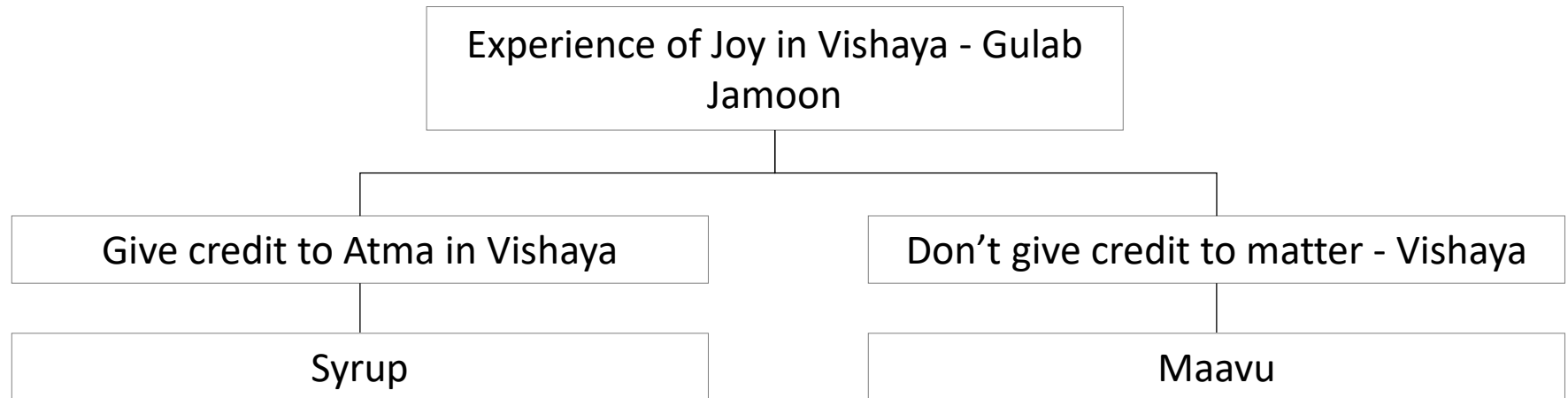
- One of 4 Descriptions of Atma
- Yatcha Aapnoti iti Atma
- Vishaya has Atma Pervading (Antarghata Atmani)

Maavu	Rasagulla
Vishaya	Atma and Vishaya, Syrup and Maavu

In Vishaya - Ananda Asti :

- Antar Bahishcha Yat Sarvam - Narayane Svayam...
- Atma = Syrup Pervading Gulab Jamoon
- In Vishaya - Ananda Nasti
- When I Contact Vishaya, there is Sattvika vrutti
- Vishaya Upahita Ananda, Ananda within Atma

• **Vishaya Avachinna Atma envelops gets reflected in Vishaya Jnanam, Sattvika vrutti**



- Anyosmin Anyonyasya Atma Dharma Adhyasa
- Sweetness of Syrup wrongly attributed to Sweet object

- Ananda Syrup belongs to Atma Syrup
- Transferred to Vishaya wrongly

Explanation No. 1 :

- Vishaya Avachinna Atma Ananda Vishaya Jnanarupa Sattvika Vrittou Pratibimbate...
- Vishaya Jnana Sattvika Vrittou, Vishaya Avachinna Atma Ananda Pratibimbati
- External Atma Ananda Reflected
- Rejected Later
- Not Good Method

Explanation No. 2 :

- Shanta Sattvika Vrittou Antahkarana Avachinnaha Atma Anandaha Pratibimbate
- Internal Atma Ananda reflected

2nd Explanation :

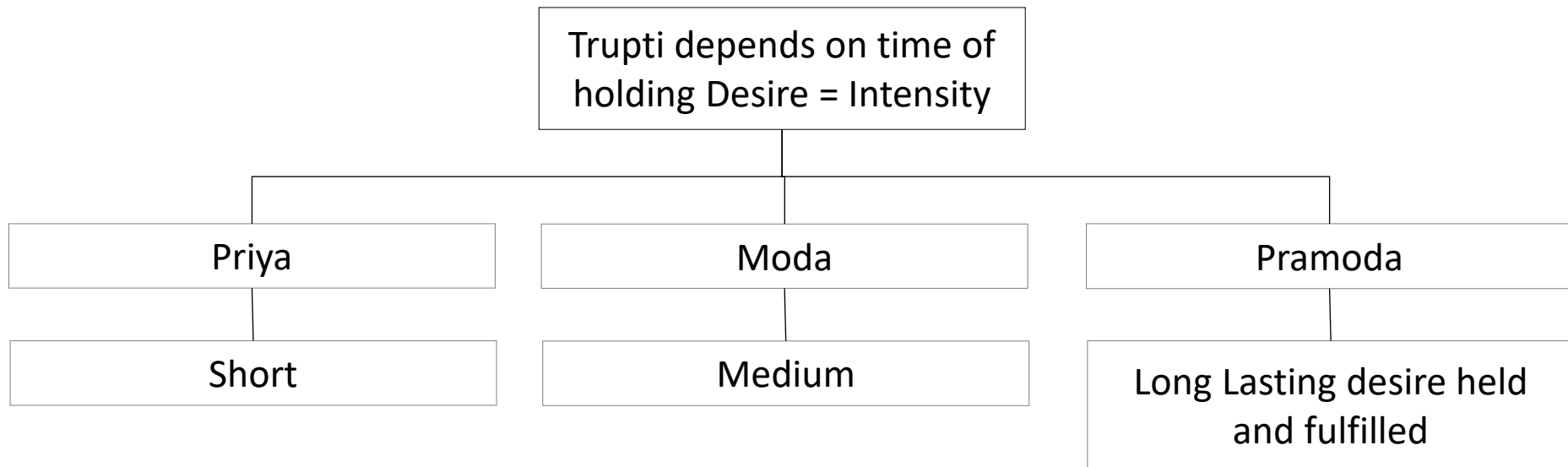
- Vishaya Jnanam, does not reflect Ananda

1st Explanation :

- Vishaya Jnanam Sattvika Vrutti Reflects Ananda
- Removes only our Desire to get the Vishayam
- Moment I get knowledge of Purchased object
- Have ownership with Object

Vishaya Vrutti does not give Ananda :

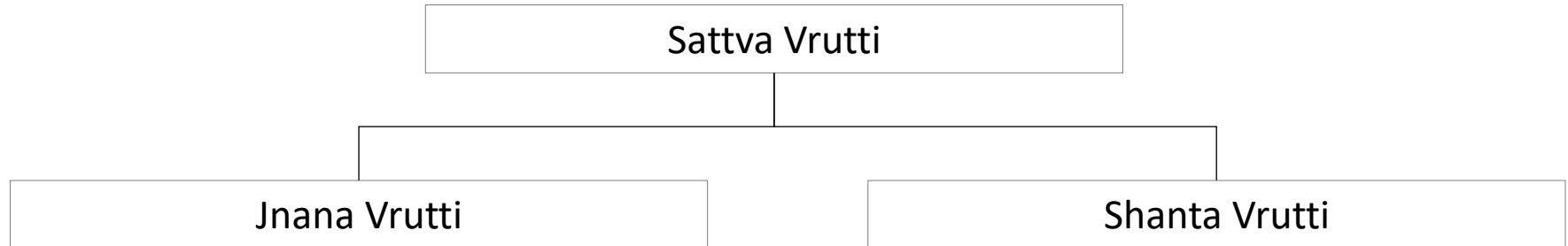
- Vishaya Mama Jnanam remove Desire - I want - Trishna vrutti
- Does not give Ananda
- Ichha - Desire Disturbing mind negated by Jnanam
- Thought of fulfillment, contentment comes for few Minutes by Antarmukha Shanta Vrutti
- Desire like Staples in Stapler
- Once Staple used, next Staple comes without request
- Desire eternally Keeps coming
- Between 2 Moments of desire, gap exists = Trupti, Santosha, Poornatva Vrutti...



- Depending on how long you had the Desire, intensity will Vary
- Shanta Vrutti = Trupti Vrutti, Antarmukha Vrutti not extrovert Vrutti.

How it is Indicated?

- Whenever desire is fulfilled, we close eyes.
- Indicates Antarmukha Vrutti not Jnana perception Vrutti, Bahir Mukha Vrutti, it is Shanta Vrutti, no Ananda



- They are capable of Reflecting Ananda of Atma
- It is not Ananda within Sense object for which Mind has to be extrovert
- Here it is Reflected Ananda with Sense object
- Antahkarana Avachinna Atma Ananda / Shanta Sattvika Vrutti Pratibimbita
- Ananda is Svarupa of Atma, this is better explanation.

तादृशान्तर्मुखवृत्तेरुत्पत्ताविच्छादीनामभावएवकारणम्। इच्छादिरहितस्यैकान्तेस्थितस्योदासीनपुरुषस्य बहिर्मुखज्ञानरूपाकापिवृत्तिर्नोत्पद्यते। आनन्दभानंतु तस्य भवति। तस्मादिच्छादीनामभावरूपनिमित्तेनोत्पन्नान्तर्मुखावृत्तिरानन्दंगृह्णातीतिसिद्ध्यति। तस्माद्वाञ्छितपदार्थलाभानन्तरमिच्छादीनां विरहे सति विषयज्ञानानन्तरमन्तर्मुखावृत्तिरुत्पद्यते। तयान्तःकरणोपहितानन्दो गृह्यते।

- When desire is fulfilled, I get, what I Wanted

- Antar Mukha Vrutti of Contentment takes Place
- In that contented Mind, desires are temporarily Absent
 - **Content thought Arises**
 - Desire and Disturbance Absent
 - Absence is cause of Quietitude, Contentment of Mind

Imagine :

- **Person free from all Desires, Quiet, mind not extrovert, not involved in other Activities and can't enjoy contentment**
- Tennis Match Wimbledon winner Happiness not internalized, not sunk in the Heart.
- Both winner and defeated can't sleep at night
- Sits alone and brings back old Desires of Winning title

सैषाऽऽनन्दस्य मीमाम्सा भवति
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
स्यात् । स एको मानुष आनन्दः
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saiṣā''nandasya mīmāṃsā bhavati
yuvā syātsādhuyuvā'dhyāyakaḥ ।
āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ ।
tasyeyam pṛthivī sarvā vittasya pūrṇā
syāt । sa eko mānuṣa ānandaḥ
te ye śataṃ mānuṣā ānandāḥ ।
sa eko manuṣyagandharvāṇāmānandaḥ ।
śrotriyasya cākāmahatasya ॥ 2 ॥

The following is the enquiry concerning the bliss (Brahmananda Rasa). Suppose there be a youth, Good, well Versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one Unit of human bliss. This (Unit of bliss) of man multiplied hundredfold is the bliss of human Gandharvas and this is also the bliss of one well versed in the Vedas and who is free from desires. [2 - 8 - 2]

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- This is Atma Ananda every Jnani enjoys when he is not involved in any extrovert Activity
- When Samsari not involved, he religiously worries
- When Jnani alone, Atmaneva Atmana Tushtaha...

Sadhana Panchakam :

- Enjoys Atma Ananda in Ekanta Sthithi

Udasina Purusho :

- Mind not Aham - Mamakara, Raaga - Dvesha Centred disturbances
- Uninvolved mind = Udasina, Asanga Purusha

- No Extrovert thought, no Anatma Vrutti

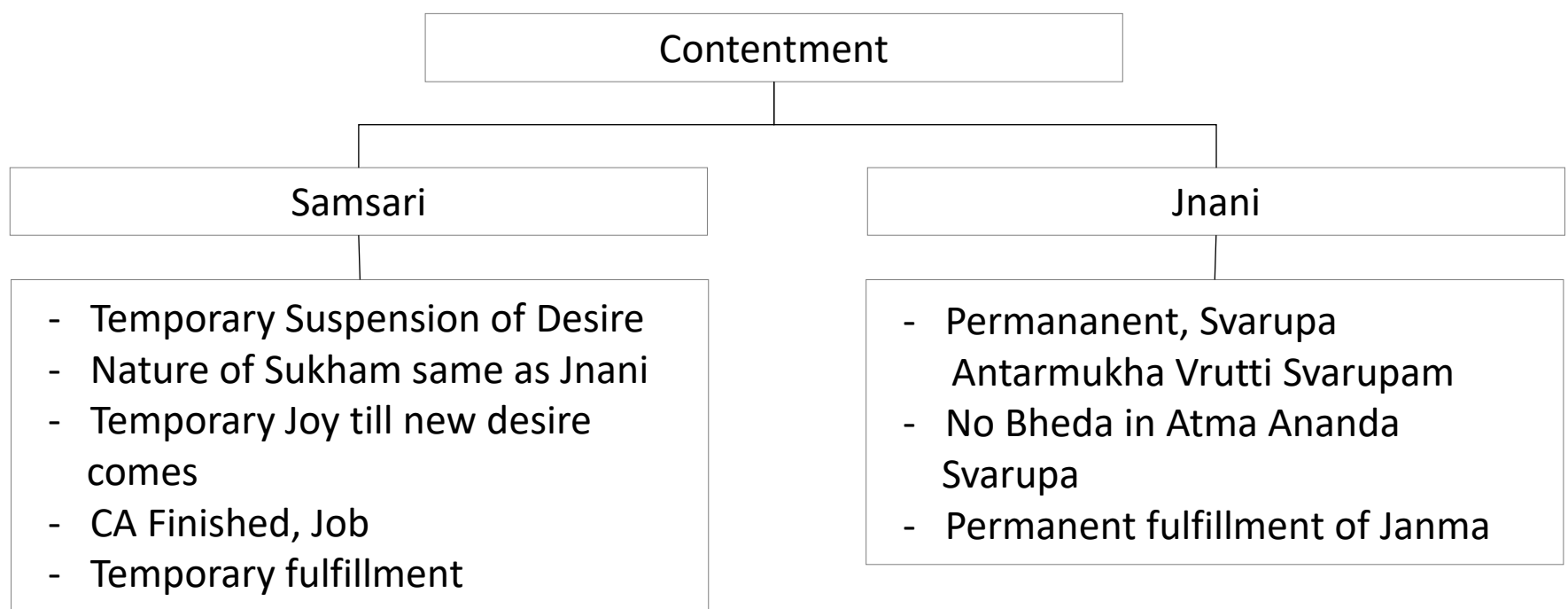
Gita - Chapter 6 :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

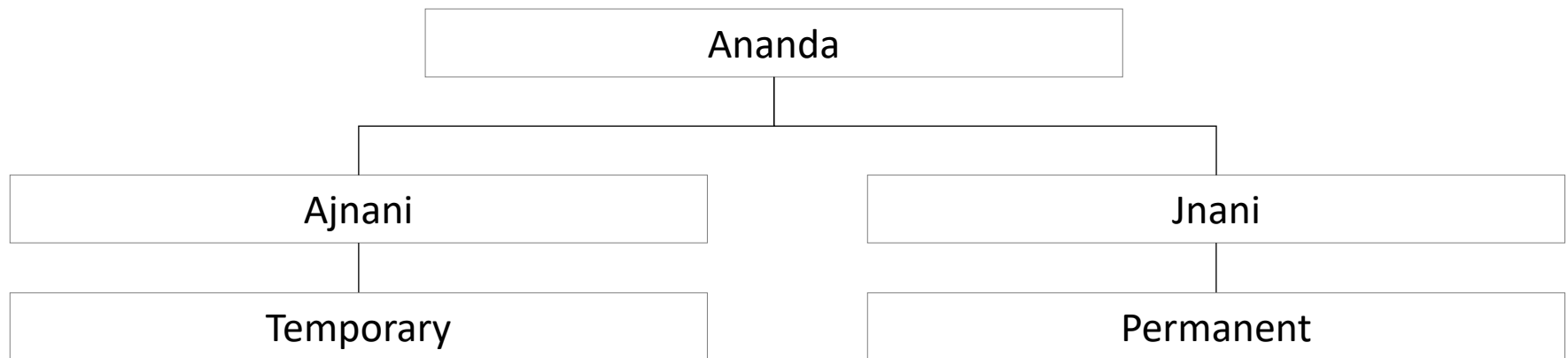
śanaiḥ śanairuparamēd
buddhyā dhṛtigrhītayā |
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Bahirmukha Vrutti Na Utpadayate
- Antarmukha vrutti Avatishtati
- In Antarmukha vrutti only Sukham of Atma



- After CA, Job. Marriage, Child
- Ananda in a Perfect Job, Marriage, Rasagulla is the same



- **Because of temporary elimination of desire, temporary contentment thought, it requires the Reflected Ananda**

सैषाऽऽनन्दस्य मीमाम्सा भवति
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
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- When desired object Obtained.

1st Explanation :

- Desire Absent, Vishaya Jnana Antahkarana Vruttou, Pratibimba Ananda Reflected

2nd Explanation :

- Here Vishaya Jnana Antahkarana vijnanam
- Vishaya Jnanam gone, shanti vrutti comes
- In that reflection of Atma comes
- Antahkarana Upahita Ananda not Vishaya Upahita Ananda Grihayate...

तदिदंस्वरूपानन्दग्रहणंविषयज्ञानंचात्यन्तमव्यवहिततयोत्पद्यते। अतएव 'अहंविषयेआनन्दमन्वभवम्'
इतिभ्रान्तिःपुरुषस्योपजायते। प्रथमपक्षापेक्षयाअयंपक्षउत्तमः।

- Why do people wrongly attributer their happiness to sense objects
- What is reason for Mistake?
- Why we attribute Sweetness to Milk? Not Sugar in Milk

- **Milk Taste and Sugar taste very intimately Mixed, close Proximity, Anubhava close**

- Wrongly transfer Sweetness because of Proximity
- Experience Vishaya, contact Vishaya
- Jnana Vrutti and Shanta Vrutti together, close Proximity.

After contacting Vishaya

1st Principle

- In Jnana vrutti, Ananda Reflects
- I have Obtained the object

2nd Principle

- In Shanta Vrutti Ananda Reflected

- Jnana Vrutti and Shanta vrutti Rise Simultaneously after contacting sense object
- We wrongly attribute happiness to sense object
- Happiness belongs to Atma

Contacting Simultaneously

Reflected Atma Ananda

Sense Object

- Vishaya Jnanam

- No time Gap in tasting Milk and Sugar in Milk in the taste Buds
- Both intimately together extremely Proximate
- We commit Blunder.

We Say :

- Sense object gave one happiness
- Branti, Delusion, Adhyasa
- Takes Place in the Purusha

Foot Note : Example :

- Dog Logic
- Dog bites bone
- Gets Blood from own mouth
- Dog attributes blood to Bone instead of itself
- Human = Roof and crown of creation Also uses dog logic

ND Rejects 1st Explanation :

- Teaches us how to think, do Viveka, see Mistake, Required for Mananam

In Mananam differentiate various Schools of Philosophies :

- (i) Sankhya, (ii) Yoga, (iii) Nyaya, (iv) Veiseshika, (v) Mimamsaka, (vi) Dvaitam, (vii) Visishta Advaitam, (viii) Advaitam
- All not same, like Sruti Sari, Gama, Many Variations
- Knowledge clear when I know difference between Advaitam and others
- No need to Criticise Visishta Advaitin in front of others
- See Dosha and no Dosha
- Sa Dosha, Nirdosha difference required

- Guru Points out in Private talks the Doshas, not publicly
- Not social norm to Criticize
- Critical Analysis for Clarity
- Shishya gets Sraddha in Guru
- Mahatmas Popular, theory wrong because of Guna, Dosha
- Require for Samyak Jnanam and Mananam
- Do Namaskara to all Guru's, don't accept Philosophy
- Differentiate Philosopher and Philosophy
- Ma Vid Visha Vahaihi... don't hate Guru

Om Dyauha Shantirantariksham Shantihi :

ॐ सह नाववतु ।
 सह नौ भुनक्तु ।
 सह वीर्यं करवावहै ।
 तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
 ॐ शान्तिः शान्तिः शान्तिः ॥ 1 ॥

Om Saha Naav[au]-Avatu |
 Saha Nau Bhunaktu |
 Saha Viiryam Karavaavahai |
 Tejasvi Naav[au]-Adhiitam-Astu Maa Vidvissaavahai |
 Om Shaantih Shaantih Shaantih ॥ 1 ॥

Om, Peace is in Sky; Peace is in Space (between Earth and Sky); Peace is in Earth; Peace is in Water; Peace is in Plants; Peace is in Trees; Peace is in Gods (presiding over the various elements of Nature); Peace is in Brahman (Absolute Consciousness); Peace is pervading everywhere; Peace alone (which is outside) is in Peace (which is inside); May you be (established in) that Peace (and make your life fulfilled); Om, Peace, Peace, Peace. [Chapter 2 – Verse 55]

Guru :

Gita Chapter 2 :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

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The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Prathama and Dvitiya Paksha Analysed

i) Vishaya Avachinna Atma Ananda is going to be reflected in Vishaya Jnana Sattvika vrutti :

- What will be the Consequence?
- Any object you experience must get Ananda

Example :

- Cockroach - Runs Away
- Any Jnanam is Sattvika

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- We don't feel Joy - Aho Cockroach...

- **Nishraya Avachinna Atma Ananda if in Sattvika Pratibimba - Sarvada Ananda will be experienced**

1st Explanation :

- Anubhava Virodhat Sa Dosha, Nir Dosha Viveka
- Advantage of our Darshanam compared to others
- Jnanam Does not depend on Iyer or Iyengar
- May your lifestyle be Governed by group and Lineage
- Be Critical in knowledge
- W.r.t Jnanam be intellectually honest
- Ma Vid Vishavahaihi... Don't be Disturbed

- We are Pursuing knowledge
- If Veda Says Svarga is eternal

Interpret Correctly :

- Relatively eternal

Revision 333 :

- Jivatma Svarupam = Satchit Ananda
- Satchit over, now Ananda Svarupa
- Atma alone Ananda Svarupa
- No Ananda in Anatma

How we experience Vishaya Ananda?

- We experience Sense pleasures and give credit to Sense objects, Vishaya
- Universal experience
- Sense objects do have Contribution in the experience of Ananda

<ul style="list-style-type: none"> • Sense objects help in Manifesting Atma Ananda
--

- Create Conducive Condition
- Create Antahkarana Vrutti
- Vritti Serves as a Mirror
- Sense objects produce internal Mirror
- Don't Produce Ananda

- **Mirror = Conducive Sattrika Vrutti, thought**

- In the Generated Mirror, Atma Ananda is Reflected

How they Produce Conducive Vrutti?

- 2 Prakriyas

1st :

- Vishaya Produces Jnanam
- Sattvika Vrutti
- Jnana, Sattvika Vrutti is Mirror no. 1
- In That Atma Ananda is Reflected
- Vishaya Ava Chinna Atma Ananda
- Vishaya Does not have Ananda
- Enclosure Atma has Ananda = Vishaya Avachinna Atma Ananda
- Reflected in Vishaya Jnana Sattvika vrutti

Prakriya No. 1 :

- ND Introduces and Batters

Prakriya No. 2 :

- Approved

i) No. 1 :

- Vishaya Jnana Vrutti comes and goes Away

- Vishaya = Sense object
- Vishaya Jnana Vrutti produces fulfillment in the Mind
- I got that object after Struggle
- Variation of Vishaya Depends on Raaga Dvesha of individual
- Vishaya Jnanam replaced by Fulfillment Vrutti

For Vishaya	Vrutti Generated
<ul style="list-style-type: none"> - Short Struggle - Long Struggle - Longest Struggle (Passed CA After 17 Attempts) 	<ul style="list-style-type: none"> - Priya - Moda - Pramoda

- Depends on intensity of Desire and Struggle

Poornatva, Shanta, Trupti Vrutti reflects Antahkarana Atma Ananda

- Vrutti comes after Vishaya Prapti
- Commit Mistake, Vishaya gives Ananda (Dog Logic - After Biting, got Blood, Bone cause of Blood - Branti)

Fact :

- Bone helped in Manufacture of Dogs own blood

2nd Prakriya Better :

- 1st Prakriya Criticized

विषयज्ञानरूपयावृत्त्याअन्तःकरणो पहितानन्दस्यप्रकाशोनयुज्यते।विषयज्ञानरूपवृत्त्याविषयोपहितान
न्दस्यभानंयदिस्यात्,
तदामार्गस्थितवृक्षादीनांज्ञानरूपायावृत्तेरपि सात्त्विकत्वात्तयावृत्त्यापिवृक्षोपहितचैतन्यस्वरूपानन्दस्यभा
नंभवेत्। तथैवसर्वैरपिज्ञानैर्ज्ञेयोपहितचैतन्यस्वरूपानन्दस्यभानमापद्येत।तस्मादनात्मवस्तूनांज्ञानरूप
याबहिर्मुखवृत्त्याज्ञेयोपहितचैतन्यस्वरूपस्यानन्दस्यग्रहणं नभवति।

1st Prakriya :

- Vishaya Jnana Rupa Sattvika Vrutti = Mirror
- Antahkarana Avachinna Atma Ananda not Reflected in Ananda

1st Prakriya :

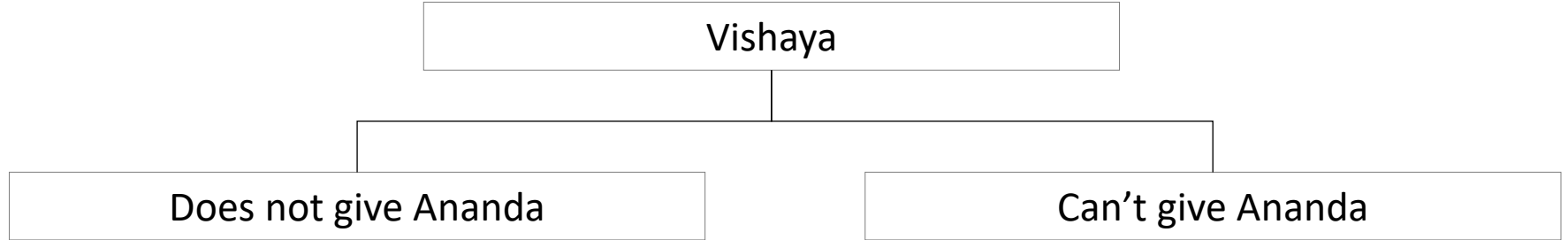
- Vishaya Jnana Vrutti (Extrovert Vrutti)
- Internal Atma Ananda not Reflected
- Reflected external Vishaya Avachinna Atma Ananda Reflected
- In Vishaya Jnana Vrutti only Vishaya Avachinna Atma Vrutti is Reflected

What is Problem :

- In all Material Objects, I get Sattvika Jnana Vrutti but no happiness (Ananda)
- 1st Prakriya Sa Dosha, rejected - Anubhava Virodat
- We do not get Ananda from Vishaya Jnana Vrutti or Vishaya
- Avachinna Atma Ananda

2nd Prakriya :

- Atma Ananda reflected in Shant Vrutti is Happiness



Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

Guru Sanatkumara :

- Teaches Narada
- All you have is Vishaya Jnanam, no Atma Trupti, Shanta Vrutti

- Finite Objects, beings can't give happiness, they don't have happiness

- Secret teaching of Chandogyo Upanishad difficult to follow

Example :

- Bhakta gets Devi, Ishvara, Rama, Krishna Darshanam
- It came and went
- By Jnana Balam of Vichara Sagara - Reject them
- Devata Jnanam - Alpa Jnanam

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Verse 4]

- Not Satyam, Anantham, Jnana Rupa Atma Ananda
- World = Nama Rupa Maya Vikara
- Matter Modification, Shakti of Bhagawan

Gopika Geeta : Viraha :

- Krishna Left, Gopis Cried Musically (Suswara)
- Gopis had Raaga Krishna was Ishta Devata, Vrutti, Atma Ananda reflected.

Some Complain :

- Vedantin Ruthless Analysis, Nastikas

Shankara :

- We accept Real Brahman = Ishvara
- Nama, Rupas are Superficial
- Real Krishna = Ananda Atma of all

Chandogyo Upanishad :

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सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
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- Equally powerful Verse.

Katho Upanishad :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [1 - 1 - 27]

• **Money can't buy happiness, fulfillment**

- World thinks money gives happiness
- Neither Sense organs or Money have an iota of Happiness
- Can't Reject Money
- Give food, Salter, clothing comforts in life

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

Consolidation Verse :

- In this manner - When individual Contacts liked Objects (Not Cockroach), sense object does not give happiness.

- They bring out Atma Ananda
- Bhanam = Vyakta Bhava, Manifest

- **Vishaya Ananda Abhivyanjakam Na Ananda Utpadakam**
- **Manifestor of Ananda not producer of Ananda**

Moons Abhivyanjakam

Manifestor

Not Producer of Sunlight

- **Body - Mind - Thoughts - Sense organs - world - Reflect Consciousness and become known not themselves known**
- Sakshi - Atma not inspirer, Participator, interferer of thoughts
- Vishaya Manifest Ananda but do not Produce Ananda

Mirror :

- Manifests / Reflects my face Does not produce my face
- If Atma is not Ananda Svarupa, then Vishaya could not have Manifested Ananda
- Thoughts important for experiencing Joy / Sorrow of the World

Conclude :

- Atma = Ananda Svarupa

Question :

- Why Vishayas can't give Ananda?

I	Vishaya	Ananda
	Object inert	Experienced

- Parishesan Nyaya
- Law of exclusion I alone must be source of Ananda

• **Primary Argument = Law of Exclusion for Atma = Ananda Svarupa**

- 1st Argument = Law of Exclusion over

Next Topic 375 :

Aside Discussion :

- In Every Sense pleasure
- I and sense objects are there

Vedanta :

- **Sense object does not give happiness to all at all times, hence not source of Ananda**
- Atma is Ananda Svarupa
- Who experiences Dukham I - Vishaya - Dukham

Modern Purva Paksha :

- Same Argument extends to sorrow

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- **Subject Contacts**
- **Object**
- **Sorrow comes**

- Some give happiness wherever they go, some whenever they go

Wrong Conclusion :

- Sorrow Generated by Objects / People
- Daughter in law comes, sorrow

Reasoning :

- If object had sorrow, it would give Sorrow to all at all times

Example :

- Agni - Keetah
- Sarpah - Sarpini
- Simhaha - Simhani

<ul style="list-style-type: none">• No Object, being has intrinsic Sorrow
--

- Parishesan Nyaya
- I am source of sorrow
- I am both source of happiness and sorrow
- Atma Dukha Svarupa?

Vedanta :

1) First :

- Accepts, I am Source of happiness and sorrow

<ul style="list-style-type: none">• You are the Problem, you are the Solution
--

Source	Svarupa
- Of Both	<ul style="list-style-type: none">- Dukham, Sukham- Both not source- Opposite- Fire Heat and Bright ok not hot and Cold- One is Svarupam

- One is Svarupam
- Only happiness is natural State, can be Svarupa

Logic :

- Dukham - If Svarupam should feel Comfortable in Sadness
- I am not Comfortable in Sorrow, want to eliminate sorrow
- Sorrow is extraneous, foreign body, to be Rejected
- If Dust in eye, get tears, wink
- Poisonous food, Vomit or Purge it out
- Immunity System rejects Sorrow
- Sorrow not Natural
- We don't reject happiness

Universal Desire :

- Be Peaceful, happy

Health	Ill - Heath
- Natural	- Unnatural - Extraneous

In Atma Both there

Ananda Svarupam

Dukham Svarupam

- Vishaya can't give Dukham by law of Exclusion

How did Dukham come into Atma?

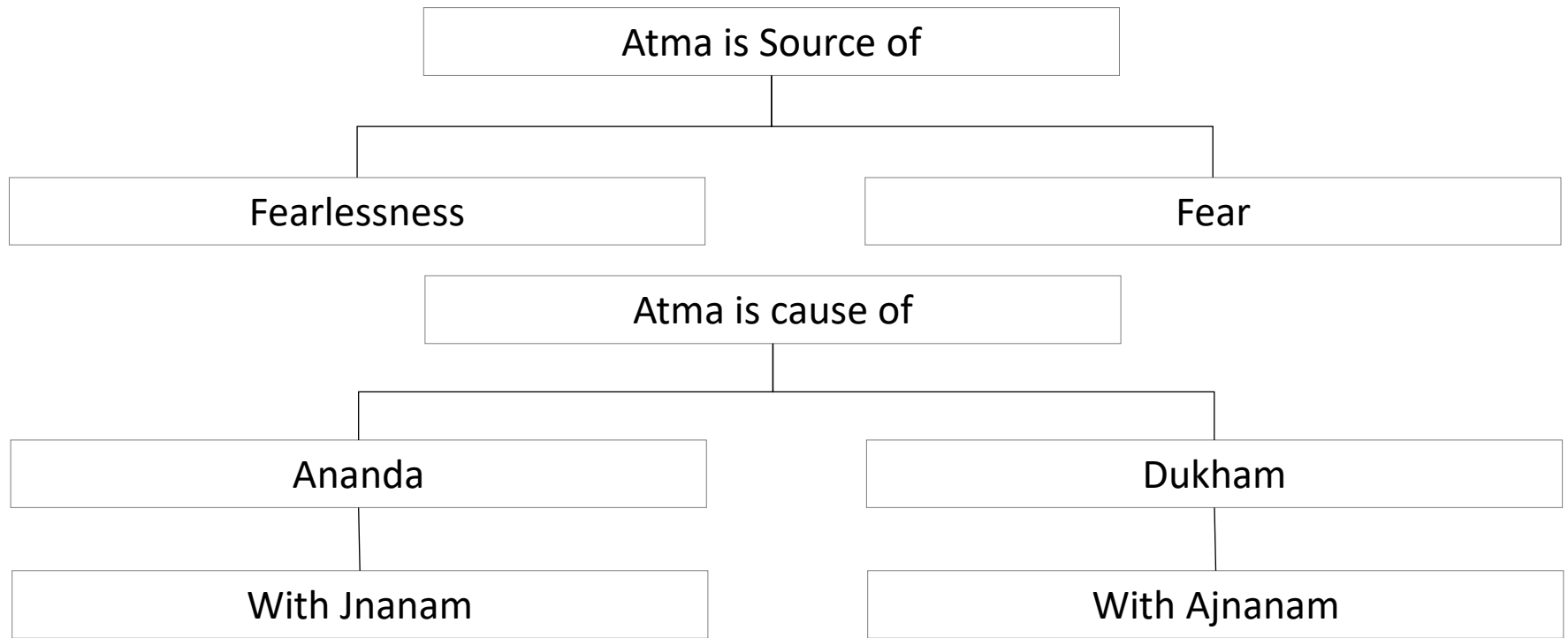
- **Rope Does not have Snake**
- **I See Rope Snake on Rope. because of ignorance of Rope**
- Ajnanat Adhyasa

- **Dukham not there in Atma Ajnanat - Adhyasa, sorrow in Atma Seen because of ignorance of Atma**
- **As long as Ajnanam is there, there will be Dukham in Atma in Manifest or Unmanifest form**

Happiness / Sorrow

Manifest at Appropriate time because
of Jnanam

Unmanifests at Appropriate time
because of Ajnanam



Jnanata Atma	Ajnanata Atma
<ul style="list-style-type: none"> - Ananda Hetu - Svarupam Superimposed in Atma - Ananda Kala - After Jnanam only Ananda - I will never own Dukha Svabava 	<ul style="list-style-type: none"> - Dukha Hetu - Svabavam - Superimposed in Atma - Entrenched in Atma

Jnani :

- Will never Say I am Dukhi

Modern Purva Paksha :

- Answered

Revision 334 :

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

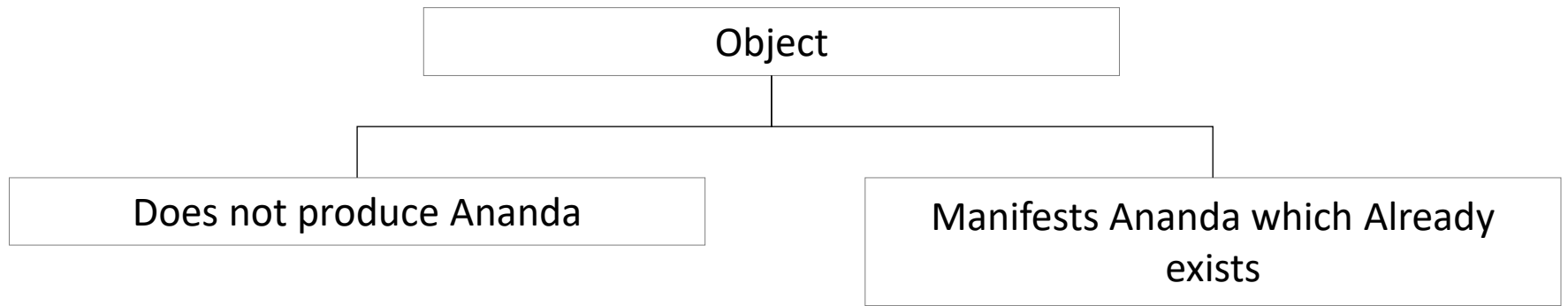
- Satchit Rupam of Atma over
- Now Ananda Svarupam (2 Methods)

1st Method Reasoning :

- During Sense Pleasures Person experiences Ananda
- There is contact between self, Subject, Object
- Because of contact, Sukham experience

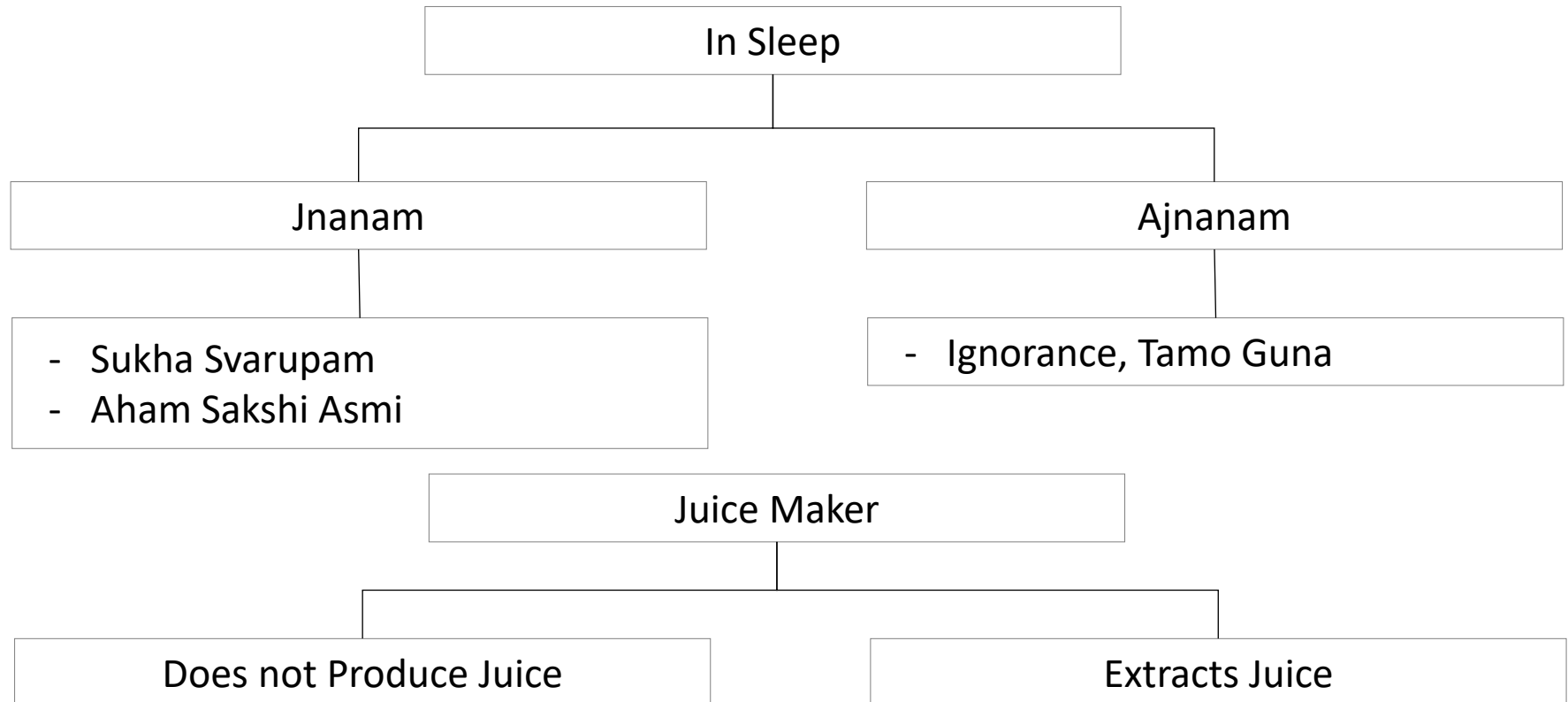
Atma	Anatma
Subject	Object

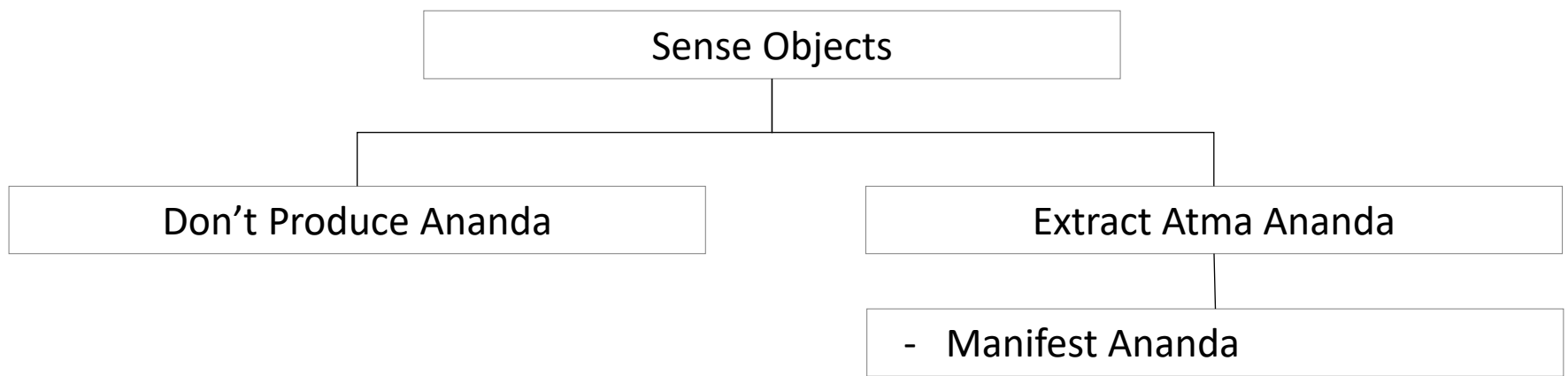
- Ananda not Possible in Object, doesn't give Ananda at all times to all People
- Object can't give Happiness
- No Happiness at all time
- Subject cause of Ananda
- Why you require Vishaya Sambandha?



Example :

- Juice Maker required to extract Juice





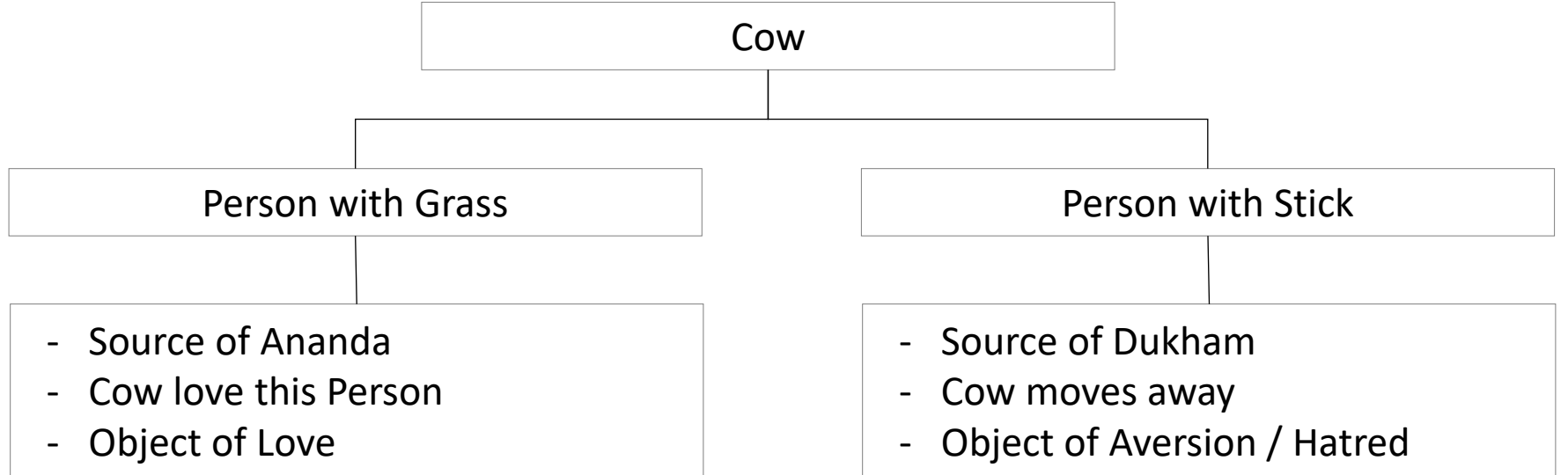
- Use Parishesan Nyaya in sense Pleasure / happiness w.r.t Sense object and Atma
- Atma = Anandah Svarupa
- Most Popular, Standard Argument is in Topic 375.

Topic 375 :

(३७५) सर्वापेक्षयातिशयितप्रीतेरास्यदत्वादात्माआनन्द- रूपः — आत्मसम्बन्धिषु (ममतास्यदेषु) वस्तुषुप्रीतिर्जायते।तत्रापिसन्निहि-
तेषुपदार्थेष्वधिकंप्रेमभवति।इत्थंबाह्यबाह्यतरादिवस्त्वपेक्षयाआन्तरान्तर-
तरादिवस्तुष्वधिकाप्रीतिर्जायते।

General Law used in Vedanta :

- Every human being likes an Object or another being if it is Source of Joy
- Love is Directed towards source of Happiness
- Aversion - Directed towards Source of Sorrow





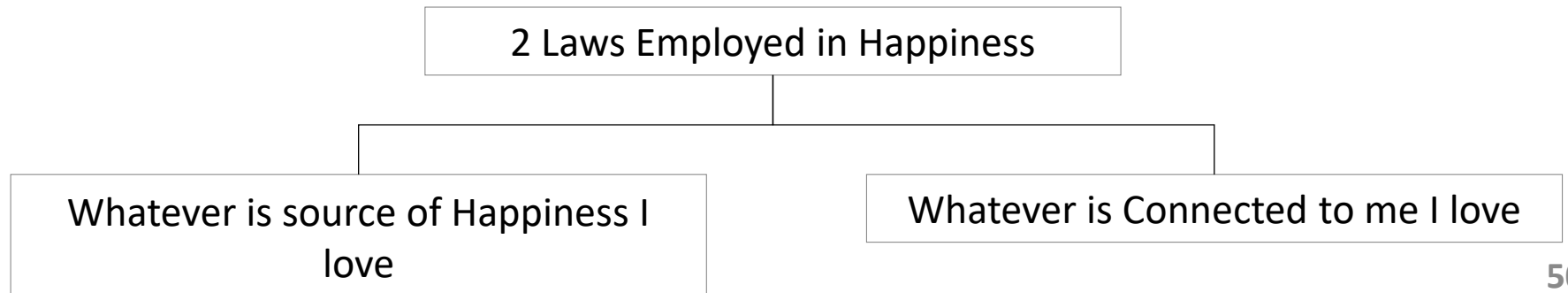
- I want to be all the time happy = Instinctive Desire
- Not Acquired desire but instinctive Desire

2 Universal Laws of Happiness :

i) I want to be happy Always :

- Dukham Mabuth Kadachaya, Never be unhappy
- I am always looking for happiness in the world of Objects, beings, WhatsApp messages, Gmail.
- **Any Object - being gives happiness, I Develop liking for that**

ii) Whatever is Connected to me as My Possession that I like :



- From what I love I can find out what is source of Happiness
 - Object of highest, Greatest Love
 - Atma
 - Ones Self
- Self Love is the Greatest Love (Heading for this topic)
- Therefore Atma is Source of Happiness will be Derived
- Whatever is mine, I love Object or Being, Money, house, Business, Children, Wife Parents (Expressions of my mine)
- Atma = Ones own self
- Vastu - Objects inert
- **Living being - There is a Relationship which I like**

Example :

- In Train, keep checking my 8 Items count several Times
- Preethi = Keeping an eye

Law of Inverse Proportion in happiness

- Farther Objects, being emotionally, lesser Love
- Greater Love for Closer Objects, beings
- Degree of love Depends on Distance

तथाहि, (१) परम्परया आत्मनः स्वसम्बन्धिनिपुत्रस्य मित्रे प्रीतिर्भवति। (२)
 पुत्रमित्रापेक्षया पुत्रेऽधिका प्रीतिः। (३) पुत्रापेक्षया पिस्थूलसूक्ष्मशरीरयोरधिका प्रीतिः। (४) तयो-
 र्मध्ये स्थूलापेक्षया सूक्ष्मदेहेऽधिका प्रीतिः। अत्र पूर्वपूर्वापेक्षया उत्तरोत्तरमात्मनः सन्निहितम्।

- Tatahi... To explain Param Paraya... Gradually

For a Person there is Natural love for :

Grade	Love / Attachment
- 100%	- Daughter
- 30%	- Daughters Friends - Putra Mitra

- Degree of Pain, Love, attachment different

Love / Attachment :

- More - For Sukshma Sharira Closer to Atma
- Less - For Sthula Sharira Farther from Atma

Nobody wants Pain :

- Mind enjoyed young Body, Same body in Pain in Second half
- Body not lovable if dilapidated, giving pain to me
- One ego I goes through Childhood, youth, old age body

We can never withstand Pain or attachment of the Mind to Sense objects

- We want to withdraw the Mind, not easy, stone the mind, not easy

तत्र (१) आत्मनआभासःसूक्ष्मशरीरेभवति,

नान्यत्र।अतः आभासद्वाराआत्मनःसूक्ष्मशरीरेणसम्बन्धोऽस्ति, नेतरैः।

(२) स्थूलशरीरेणसूक्ष्मशरीरस्यसम्बन्धोऽस्ति।तस्मात्स्थूलशरीरेणसह सूक्ष्मशरीरद्वाराआत्मनःसम्बन्धोऽस्ति। (३) पुत्रेणसहस्थूलशरीरद्वारा सम्बन्धोऽस्ति। (४)

पुत्रमित्रेणसहपुत्रद्वारासम्बन्धोऽस्ति।अनयारीत्या उत्तरोत्तरोयआत्मनःसमीपवर्तीतत्राधिकाप्रीतिर्भवति।

- Nice Analysis, no where else
- Original Consciousness = Atma = self = Zero Distance
- 1st = I am Atma light of Consciousness, knowingness
- Has direct Connection with Sukshma Sharira (Including Karana Shariram)
 - Connection established by mere Presence of Atma
 - Reflection formed in Sukshma formed in Sukshma Shariram when it wakes up
 - Not Deliberate Reflection / Without will
 - Chidabhasa (No Direct connection with Sthula Shariram)
- If so, there will be no dead body
- Atma, Original Consciousness is there in dead body, no Chidabhasa

- **Atma Chidabhasa to Mind**
- **Power lent to gross Body**

- **Atma is all Pervading from Existence Angle**

- Atma closer to Sukshma Shariram from Chit Angle

Atma Sat Aspect existence angle
Equally Connected

Sthula

World

Atma - Chit Aspect

Connected to Sukshma Shariram

Sthula

- Forms Chidabhasa

- World
- No Connection
- Very far

- Connection of Atma with Sukshma Sharira only till Prarabda Karma is there
- If Current Bunch of Prarabda is exhausted, Sukshma Shariram leaves Sthula
- Work over,
- Sukshma Shariram withdraws

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṁśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥१५-८॥

śarīraṁ yad avāpnōti
yaccāpyutkrāmātīśvaraḥ |
gṛhītvaitāni saṁyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

- Sthula Sharira = Prakriti
- Sukshma Leaves Sthula, neighbors Crying.

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ।
सहजं कर्मजं भ्रान्तिजन्यं च त्रिविधं क्रमात् ॥८॥

*ahaṅkārasya tādātmyam cicchāyā-deha-sākṣibhiḥ,
sahajam karmajam bhrānti-janyam ca trividham kramāt. (8)*

The identification of the ego with reflection of Consciousness, the body and the witness is of three kinds - natural, born of past actions and born of ignorance, respectively. [Verse 8]

- Connection to Sukshma is Karma Dvara, Indirect connection

Example :

- In Laws once thread tired, 100 In Laws connected to the innocent Body (Dvara Sambandha)

Vedanta :

- Atma is Asangoham
- No Connection at all with 3 Sharirams
- Transcend 3 Sharirams and Realise self - Jyoti of Atma

• Sraddham is Expression of Gratitude

- Body gone, Sambandha gone.

यस्यात्मनःसम्बन्धात्पदार्थान्तरेषुप्रीतिरुपजायतेतस्मिन्नात्मन्येवमुख्या प्रीतिरस्ति।नपदार्थान्तरेषु।यस्मात्पुत्रमित्रेषुपुत्रसम्बन्धादेवप्रीतिर्भवति तस्मात्पुत्रएवप्रीतिर्नपुत्रमित्रे।एवमात्मनोऽत्यन्तसन्निहितेष्वधिकप्रीते- जायमानत्वात्सर्वेषामात्मन्येवमुख्याप्रीतिरितिसिद्धम्।

Argument Extended :

- Because of Connection if there is Love, then it is Gauna, Secondary Love, not Mukhya Preeti, primary Love

Example :

- Sweet - Ladoo / Paisan / Peda
- Sugar Sambandat Preeti
- Secondary Love

Primary	Secondary
<ul style="list-style-type: none">- Unconditional- Sugar- Putra- Sukshma Shariram- Atma- Self Love- Mukhya Preeti- Ungraded Love- Absolute Love, Bimba Ananda	<ul style="list-style-type: none">- Conditional- Ladoo- Putra Mitra- Sthula Shariram- Sukshma Shariram- Anatma Love- Gauda Preeti- Graded Love- Pratibimba Ananda

Brihadaranyaka Upanishad : Yajnavalkya to Meitreyi

- **Husband loves wife not for wife's Sake but for his own Sake, conditional Love**
- If She gives happiness Loved
- If she does not give happiness not loved

Brihadaranyaka Upanishad : Meitreyi Bramana :

- Nava Are Patre Kamaya Pati Priya Bhavati
- Atmanastu Kamaya, Pati Priyo Bhavati... [2 - 4 - 5]

Brihadaranyaka Upanishad : Meitreyi Bramana :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- **Unconditional Love only for self**

- From Love go to Ananda

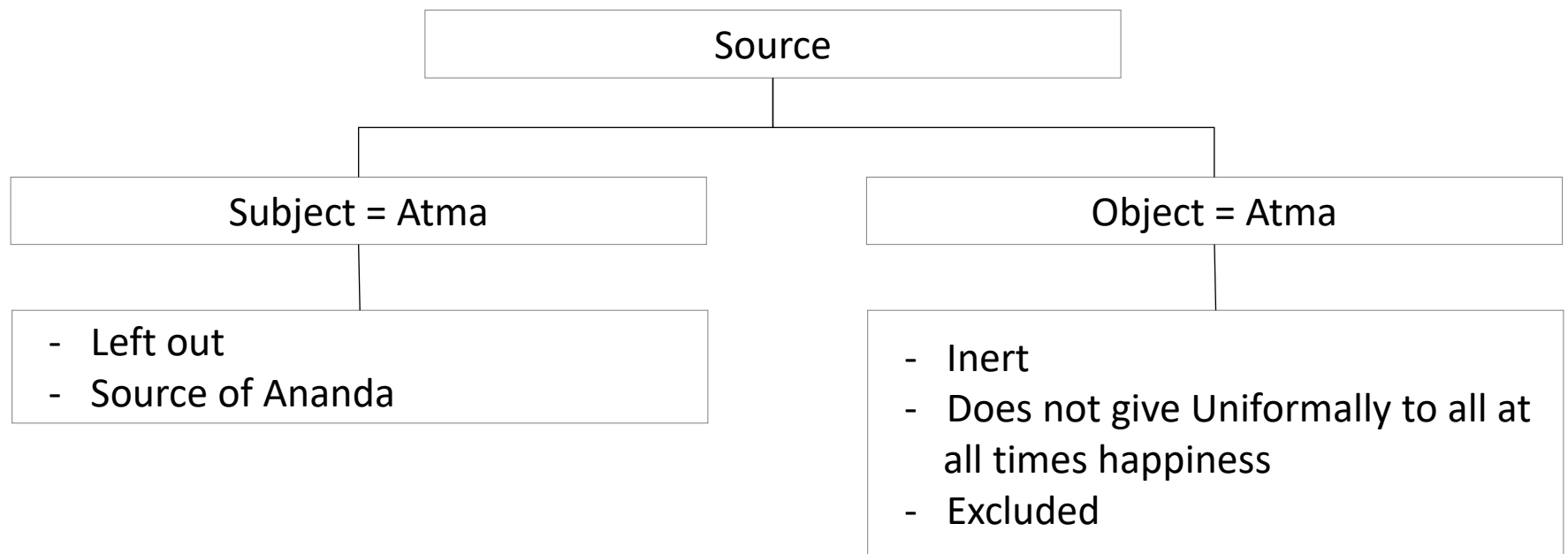
Revision 335 :

- Author establishing Svarupa of Ananda

2 Arguments :

i) Pariseshan Nyaya :

- In all Sense Pleasures, happiness is generated because of contact between Subject and Object.

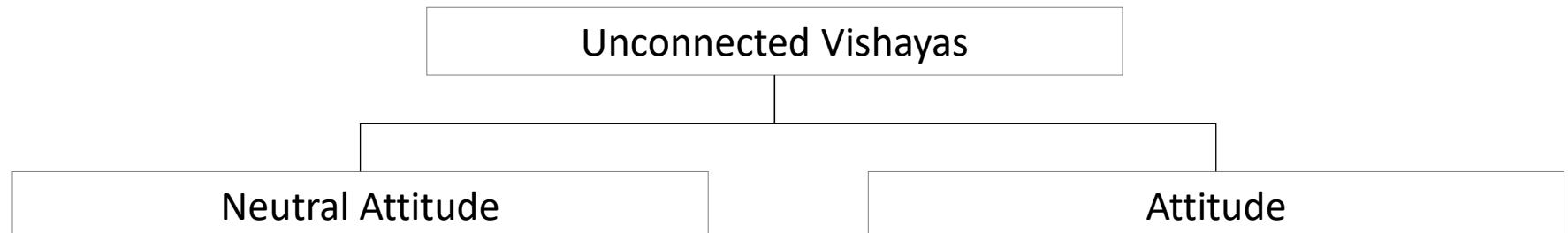


2nd Argument - Popular :

- Well Presented by ND in Structured Manner
- 3 Paralled Observations Made

i) We have Love for Objects connected to us :

- Mamakara Sambandha
- Vishayas give Ananda when connected



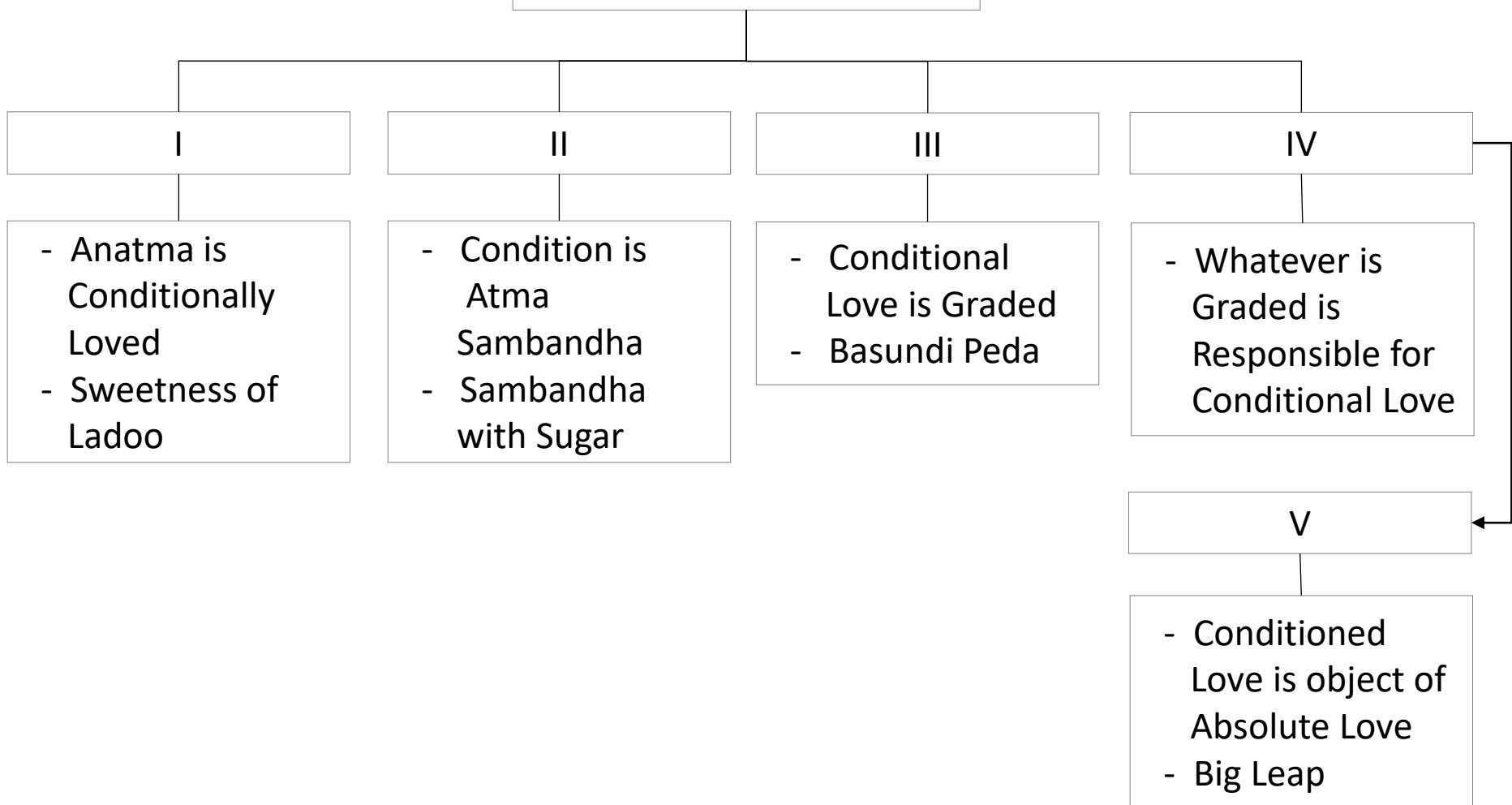
ii) Anatma Loved Conditionally :

- Condition = Atma Sambandha
- Secondary Love, Gauna Preeti
- In all Anatmas we have Gauna Preethi

iii) Gauna Preeti is Graded :

- Gradation depends on Proximity
- Closer Object, Greater Love
- Father Object, Lesser Love
 - Daughters Friend
 - Daughter
 - My Sthula Shariram
 - My Sukshma Shariram
 - Atma
- Atma is connected to Sukshma Shariram, able to form Chidabhasa directly
- Through Chidabhasa, Atma connected to Sukshma Shariram
- **All Anatma conditionally Loved**
- **Condition is Atma Sambandha**
- Gradation is there Depending on Proximity.

5 Points Regarding Love



Experiment No. 1 :

Love for Anatma	Love in Atma
<ul style="list-style-type: none">- Conditionally loved because of Atma Sambandha- Secondary love, gauna Priti vartate- Originates- Sweets with Sambandha of Sugar is Sweet- Has Gradation Peda / Basundi- Has Gradation, sweetness relative in Anatma- Pratibimba Ananda- Gauna Priti Anatmani	<ul style="list-style-type: none">- Responsible for conditional Love- Cause of Secondary love- Atma is Object of Primary love, Mukhya Priti Vartate- Unoriginated Ananda, eternal Ananda- Sugar intrinsically Sweet- No Gradation- No Sweet, Sweeter, Sweetest in Sugar- Sweetness absolute in sugar- Bimba Ananda- Mukhya Priti Atmani

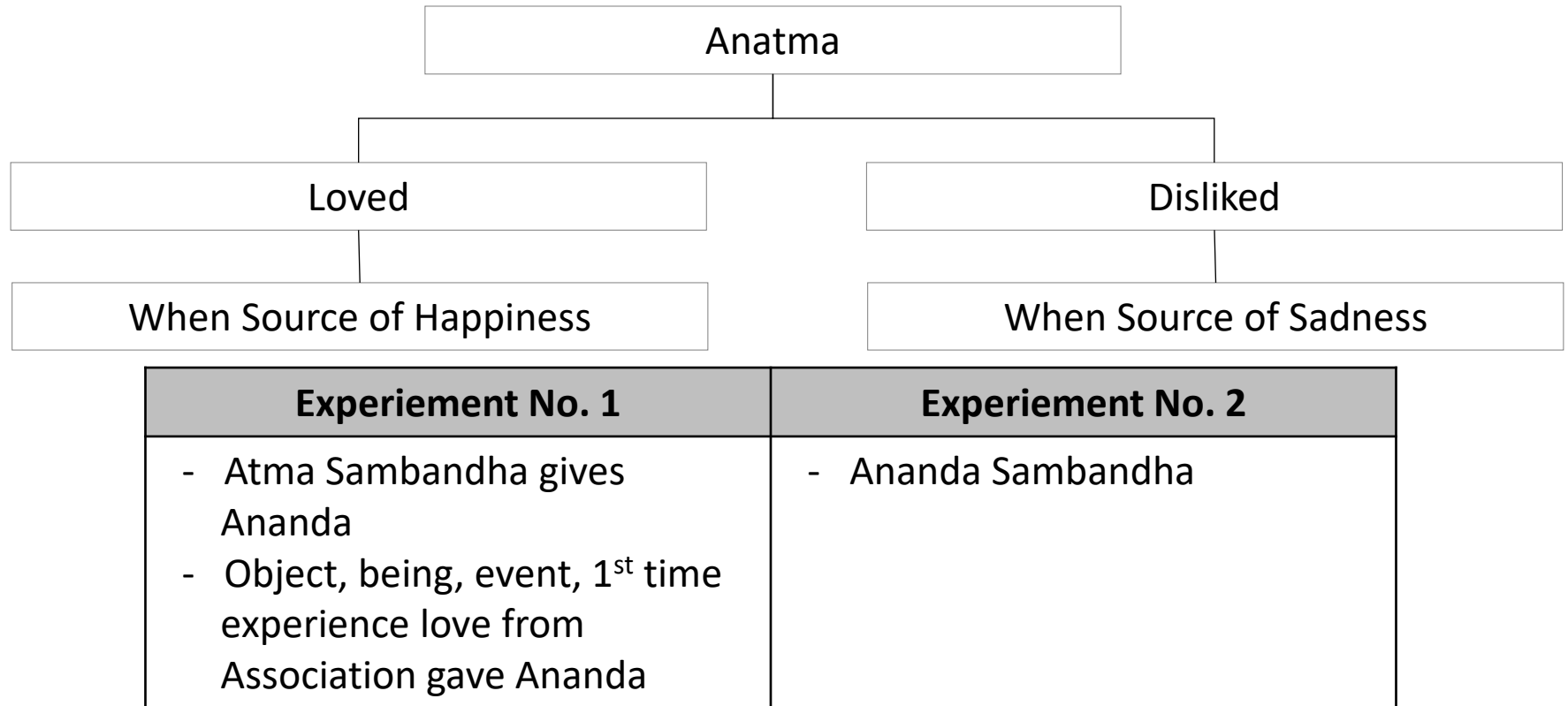
Experiment No. 2 :

- Gauna Mukhya Priti
- Do Parallel Observation, Remember both, Combine both.

साचप्रतीतिरानन्दे (सुखे) दुःखाभावेचोत्पद्यते, नान्यत्र। अन्य-
पदार्थेषुयाप्रीतिः सा आनन्दोद्देशेनाथवा दुःखाभावोद्देशेनैव भवति। तस्मादानन्दात् दुःखाभावाच्चान्यत्र प्रीति-
र्न भवति। तस्मात्सर्वप्रीतिविषय आत्मा आनन्दरूपो भवति।

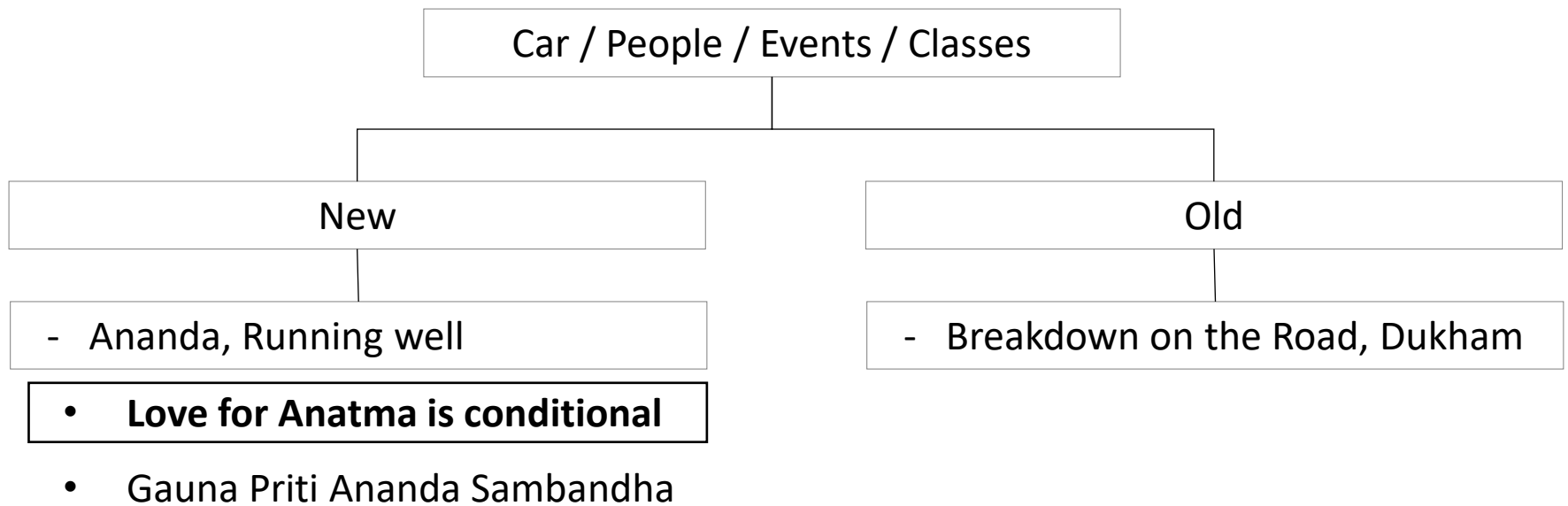
1st Experiment :

- Love for Anatma - Secondary, Love, Gauna Priti
- Condition in Atma Sambandha



1st Condition :

- Our Primary love not to Atma but to Ananda which is there in Anatma
- Love Continues only as long as Object gives Ananda



2nd Condition :

- Ananda Sambandha makes Anatma Lovable
- Gradation is there

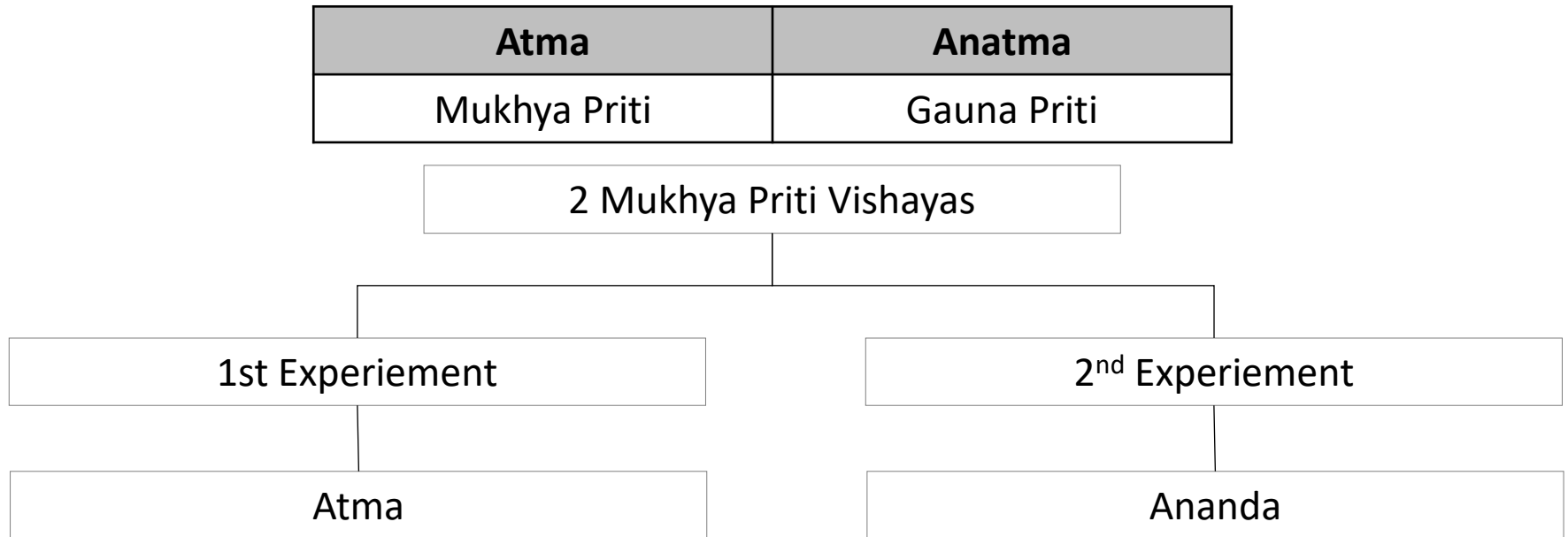
Example :

- Vedanta Class or Music Program
- Because of Ananda Sambandha there must be Primary Love, Mukhya Priti

• **We unconditionally Love only Ananda whether it is in Anatma or Atma**

Ananda	Atmani Ananda
Mukhya Priti	Gauna Priti

Experiement No. 1 :



- You can't have 2 Mukhya Priti Vishaya
- We Love Atma also because of Ananda Sambandha
- Atmani Priti becomes Gauna Priti

Love Atma	Love Ananda
<div><div>- Because of Ananda</div><div>- Ananda Gauna</div></div>	<div><div>- Because of Atma Priti</div></div>

- There is only one unconditionally Loved Vishaya
- How to resolve?

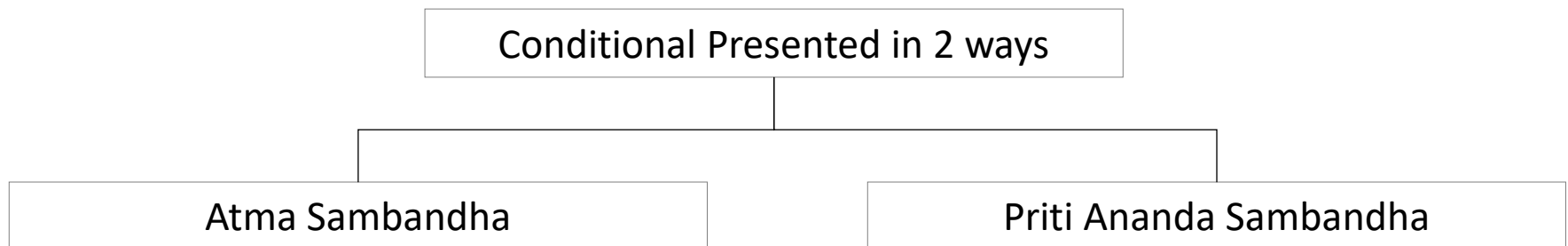
Example :

- Want to send Card to Best friend
- Buy 12 Cards!
- Card Says : You are the only one I Love the most in the world

Atmani Ananda	Don't Say
Mukhya Priti	Atma also known as Ananda

Based on 2 Universal Experiment - Vedanta Observation is thorough :

- i) Love for happiness is unconditional**
- ii) Love for ourself is unconditional**
- iii) Reconcile both by merging into one unconditional Love**



- Therefore Atma = Ananda

Panchadasi :

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।
अतस्तत्परमं तेन परमानन्दतात्मनः ॥९॥

Tat premāt mārtham anyatra naiva manyārtha mātmanah,
atasat paramam tena paramā nandata'tmanah ॥ 9 ॥

Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss.
[Chapter 1 – Verse 9]

Advaita Makaranta :

अहमेव सुखं नान्य-
दन्यच्चेन्नैव तत्सुखम् ।
अमदर्थं न हि प्रेयो
मदर्थं न स्वतः प्रियम् ॥ २४ ॥

ahamēva sukham nānyat
anyacchēnaiva tat sukham ।
amadartham nahi prēyaha
madartham na swatah priyam ॥ 24 ॥

I alone am Bliss and it (Bliss) is not different from Me. If it is different from Me, it is not Bliss at all. For, It would not be dear, if It is not for Me, and if It is for Me, It is not dear by Itself.
[Verse 24]

2 Parallel Observations :

Atmani	Ananda
Mukhya Priti	Mukhya Priti

2 Mukhya Priti not Possible :

- Hence Atma has to be Ananda Svarupa
- Love is Ananda Towards Ananda or Dukha Abhava Absence of Dukham = Peace

Ananda	Dukha Abhava
Sukha Svarupam	Peace

We Say :

- If you can't give me Ananda at least let me live in Peace
- Don't give me Dukham
- If I love any other thing other than Ananda, its only because that object is Associated with Ananda
- It is Capable of Fulfilling my Raaga Dvesha Demand
- Object fulfills my Demand and gives me happiness because of happiness Sambandha - I love it is Conditional Love
- We never love anything other than Ananda or Dukha Abhava

Disturbing Note :

- **Conditional love is not real Love**
- **Give money - will love you**
- **Don't give Money - wont Love you love Money, not you**
- In Old Age, love care comes down, appoint helper

- Don't be shocked, surprised
- Assimilate Vedanta and Use time for

Gita - Chapter 2 :

श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
 [Chapter 2 – Verse 55]

Tamil film Song :

- Depending on whom did I take birth... Go away
- Don't miss Love of any Person in the world
- My Love for myself is infinite because I am Ananda Svarupa
- Not Theoretical, in old age will Discover all these truths.

- **Yajnavalkya told Meitreyi Point Blank.... Meitreyi...**
- **You don't love me, you love your Self... That is a fact**

- Anyatra Priti Nasti

i) Aside note :

- **Conditional Love, not Love at all, not Real Love**

ii) World gets 3 Important factors Sat-chit Ananda from Atma alone

iii) Not thing or being or Situation has Sat-chit Ananda

iv) Unconditional Love is Only Towards Atma :

- Narada Bhakti Sutra
- Bhakti = Absolute Love

Narada Bhakti Sutra :

- Satu Asmin Parama Prema Svarupa...
- Absolute Love Possible only towards Atma

v) Question :

- Love of God Mukhya or Gauna Priti Conditional or Unconditional

Answer :

- What is your definition of God?

God	God
<ul style="list-style-type: none">- Anatma- Loved Conditionally- Gauna Priti- Fulfills Prayer or not- Dvaita Bhakti	<ul style="list-style-type: none">- Atma- Loved Unconditionally- Mukhya Priti- Whether Prayer fulfilled or not

Advaita Jnani Alone has Absolute Bhakti :

- God Love, self love has Merged into one

Dvaitin Claim :

- They alone have real Devotion to god and Advaitin has no Devotion

Gita - Chapter 7 :

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुत्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam |
āsthitaḥ sa hi yuktātmā
mām ēvānuttamām gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- Everywhere we have Sat - Chit - Ananda Abhasa
- Jnani has Love and Viveka Abhasa
- Satchit Ananda Prema = Mukhya
Abhasa = Gauna
- Nobody Loves Anatma
- Atma Alone = Object of Mukhya Priti
- Priti has to be Ananda Rupa

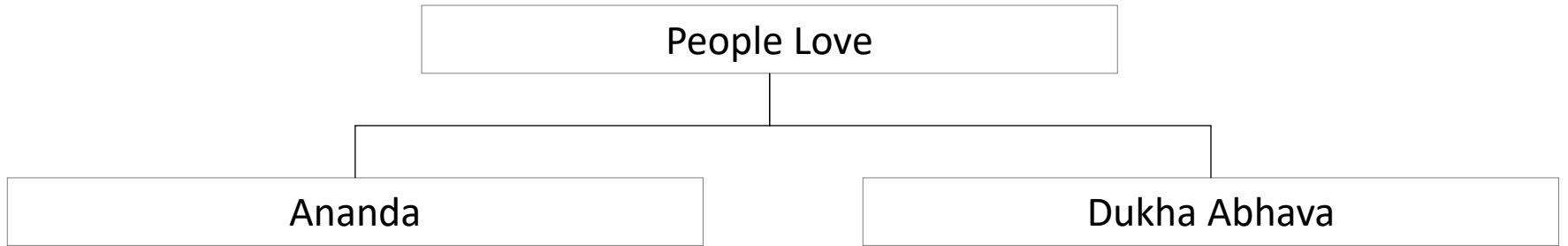
- Ananda Svarupa = Object of Mukhya Priti

Anumanam :

- Atma Ananda Svarupa Mukhya Priti Vishayatvat Vyatirekena Dukha Vatu

दुःखाभावोऽप्यात्मरूपएव। कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। 'अधिष्ठानावशेषोहिनाशः कल्पितवस्तुनः'
इतिवचनात्। यथा सर्पस्याभावोरज्जुरूपएव तथा कल्पितदुःखस्याभावोऽपि आत्मस्वरूपएव। इत्थमात्मा
आनन्दरूपइतिसिद्धम्।

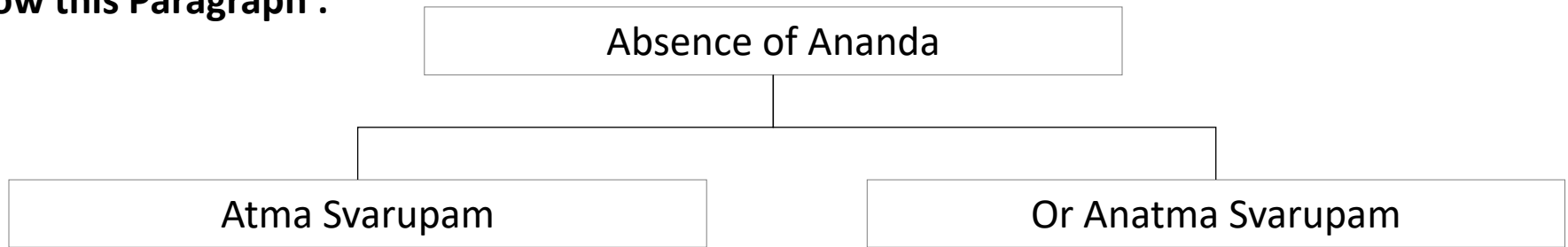
Technical Observation : Previous Para :



Conclusion :

- Atma Ananda Svarupa
- Is Atma Dukha Abhava?
- Atma = Ananda = Svarupa = One and Same

Now this Paragraph :



Superficially Different :

- Tarqa Thinking, Atma = Dukha Abhava, seemingly different
- Abhava = Non-experience, Non-existence
- Atma not Abhava, Non-existent Rupam but Bhava Rupa
- Tarqa and Vedanta Different

i) Tarqa :

- Any Abhava = Adhikarana Rupa
= Can't be experienced independently
- We can't experience Non-existence independently because it is not there
- Abhava Associated with Adhikarana, Identical with Locus
- What are you talking about

Example :

- **There is no money, where in my Pocket**
- There is no Pot where? In my hand
- Abhava Always goes with Locus - Ghata Abhava Vartate

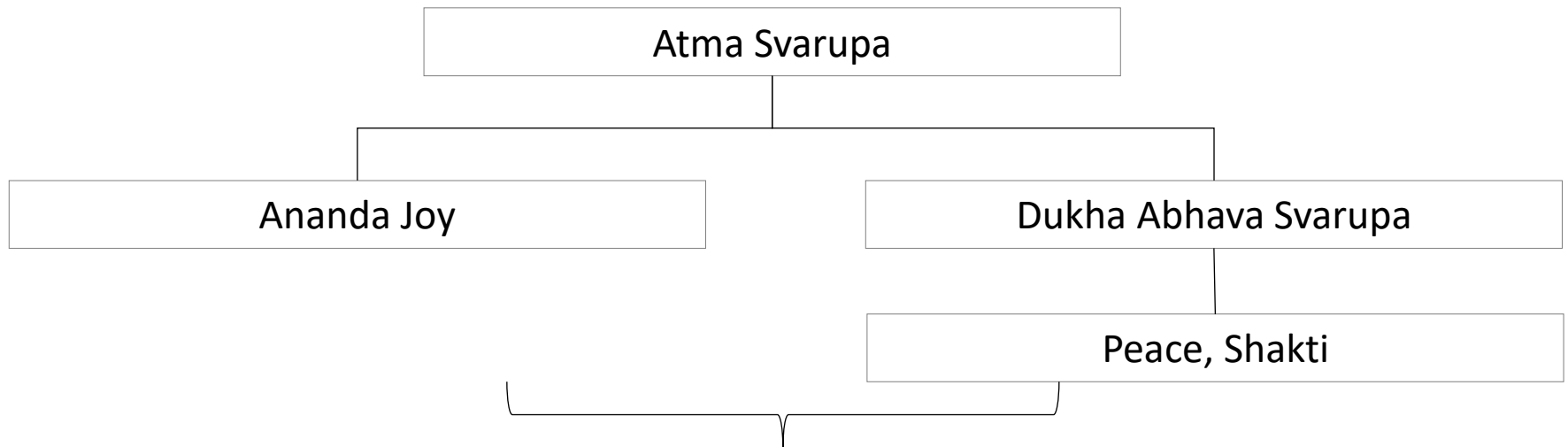
- Pot - Independent
- You talk of existence only also in Non-existence
- Experiencing hand 1st



No Pot in hand 2nd

Adhikaranam = Locus General Rule in Tarqa :

- Abhava, Adhikarana Rupaha
- Dukha Abhava - where? In Atma
- Atma Ananda Svarupa, Dukha Nasti
- Abhava = Atma Svarupa Only



Both belong to Atma unconditionally
in Tarqa

i) Tarqa Shastra :

- Abhava Adhikarana Rupa
- View of Some logicians complicated
- Dukha Abhava Atma Buta Svarupa Buta

ii) Vedantic Rule :

- When you experience Rope Snake it is because of ignorance
- Rope Snake is Mithya, has no independent existence
- Borrows Existence from Rope

- **With Torch light, Mithya Sarpah goes away**
- **Mithya Sarpaha Abhava Anubayate Jnana Anantharam**
- **Mithya Abhava is of Nature of Non-existence**

- Mithya Sarpasya Abhava not independent existence
- It is from the Support of Rope, Adhikaranam of Sarpah

Rule :

- Mithya Sarpah Abhavaha Rajju Rupaha
- Mithya Swapna Abhavaha waker Rupaha
- Mithya Silver Abhava - Shell Rupaha
- Mithya Mirage water Abhava - Sand Rupaha

- **Kalppita vastu Abhava, Adhishtana Rupaha**

- Dukham, Sukham = Kalpita Vastu
- They are Superimposed on Adhishtanam, Atma
- Know Atma Adhishtanam = Sukha Svarupa, from Sruti, negate Dukham

Gita - Chapter 6 :

तं विद्याद् दुःखसंयोग
वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्योः
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṁ vidyād-duḥkhasaṁyōga
viyōgaṁ yōgasamjñitam |
sa niścayēna yōktavyaḥ
yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

- Severance from Union with Pain is Yoga
- Practice this mental Abhyasa with will and Determination
- **Dukha Abhava is of nature of Atma Adhishtanam only, Svarupa of Atma**

Atma

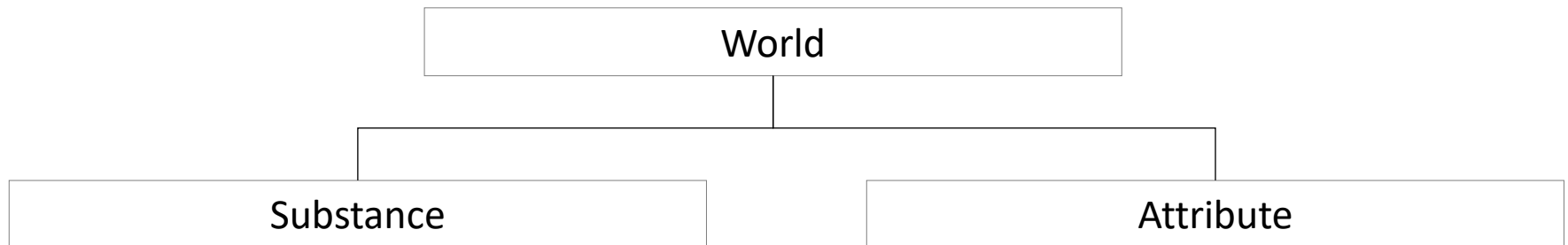
Ananda Svarupa

Dukha Abhava Svarupa

- Essential nature of Atma = Satchit Ananda (not Attribute)
- Spirit not matter
- Atma not Substance

Tarqa :

- All Substances have attributes
- No Attribute without Substance
- Happiness, existence, knowledge not attribute of Atma, it is Atma
- If so, Substance Atma will be different from all attributes
- Atma will becomes Non-existent having attribute of Existence
- Substance - Attribute Division, concept of Nyaya Philosopher



- Advaitam Refutes this principle
- Satchit Ananda not attribute of Atma but nature of Atma

• **Satchit Ananda is Atma**

- 2 Logical Reasoning given in Atma Ananda Svarupa Discussion
- Atma is Dukha Abhava by Nature, has absence of Sorrow

Vedanta : Fine Difference :

Sukham Ananda	Dukha Abhava = Peace, Shakti
<ul style="list-style-type: none">- Positive Concept- Happiness nature- Presence of Joy	<ul style="list-style-type: none">- Negative Concept- Absence of Loss, Does not mean profit, it is Break even- Intermediate Stage

Purva Paksha :

- If Atma is Dukha Abhava, Atma will become Abhava Rupa, Non-existence
- Is Atma Non-existence? Dukha Pradvamsa Abhava?
- Atma becomes nature of Pradvamsa Abhava - Non-existence
- Technical Purva Paksha

Answer :

- **According to Tarqa and Vedanta Absence of Mithya = Presence of Adhishtanam only**
- Negate Superimposed entity = Remainder is Adhishtanam

Panchadasi :

- From Room, Remove all aspects - Room empty
- What is meaning is nothing
- Nothing is there
- Space or Chaitanyam, knowingness when accommodates everything is taken for Granted.

- Nothing = Presence of Akasha like Chaitanyam
- Remove Dukham = Presence of Atma Chaitanyam which was accommodating Dukha, Sukha vruttis
- Rule = Adhishtana Ava Seshiti Nasha Kalpita Vastunaha, obstruction of Superimposed, Object = Presence of Adhishtanam
- Absence of Sorrow (Bodhabhasa) = Presence of Atma (Bodha)

In Deep Sleep :

- Absence of everything = Presence of Svarupa Atma
- Atma is both Ananda and Dukha Svarupa.

Topic 376 :

(३७६) न्यायमते आनन्दस्यात्मगुणत्वोक्तिरसङ्गता – न्यायमते आनन्द आत्मनो गुण इति कथ्यते। तन्न समीचीनम्। तथा हि, (१) आनन्दगुणो यदि नित्यस्तर्हि तस्यागमापायित्वं न घटेत्। तस्मादात्मनः स्वरूपमेवानन्द इति सिद्ध्येत्। “आनन्दो ब्रह्मेति व्यजानात्” (तै. भृ. ६) “विज्ञानमानन्दं ब्रह्म” (बृ. ३.९.२.७.७) इत्यादिश्रुतेः। न्यायमते नित्य आनन्दो नास्त्येव ।

- Is happiness attribute of Atma

Happiness like Consciousness has 2 Versions

Original Consciousness

- Nature of Atma
- Not attribute of Mind or attribute of Atma

Reflected Consciousness

- Attribute of Mind
- Attribute of Anatma

- Same Rule applies to Happiness

2 Happiness

Original Consciousness

- Svarupa Ananda not attribute of mind or Atma

Reflected Consciousness

- Attribute of Mind
- Priya, Moda, Pramoda Vrutti
- Experiential Ananda

- It is Atma, absolute not attribute of Atma
- Brahma Ananda, Nyaya misses reflected happiness of mind and takes it as Attribute of Atma, not a attribute of Mind (2 Mistakes)

Gita - Chapter 13 :

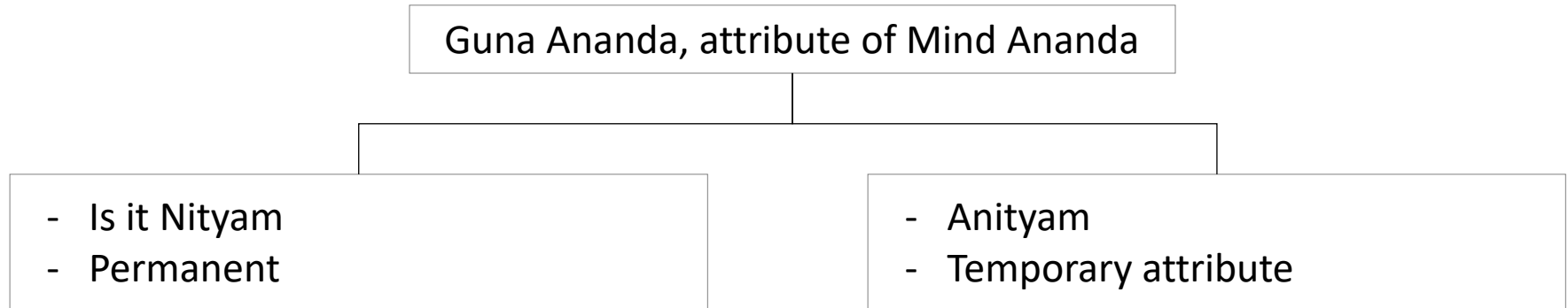
इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Ichha = Kshetram, mind modification

2 Questions of ND to Purva Paksha :

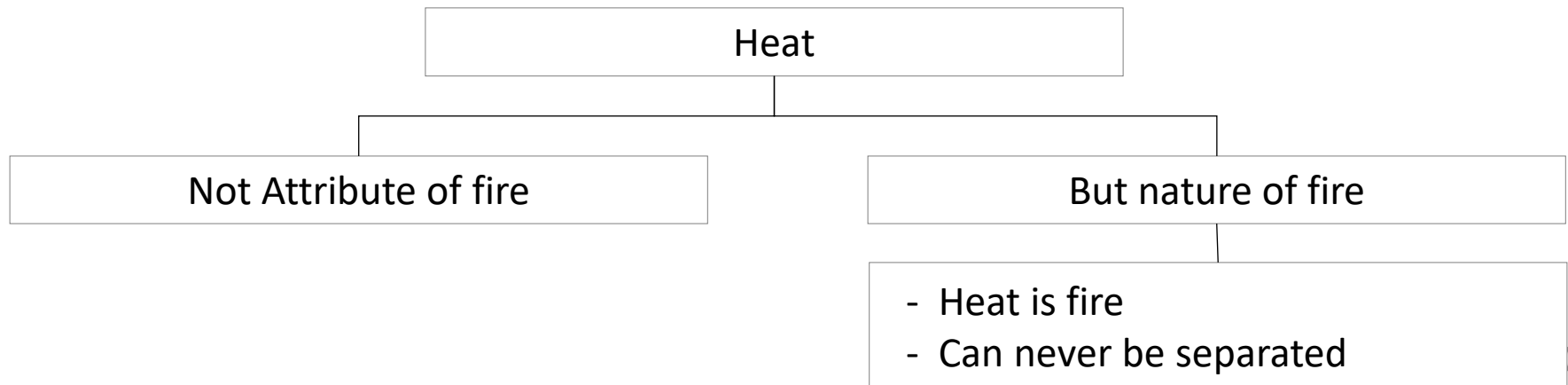


- Vikalpa method of Argument
- Problems in both Arguments

i) If Ananda Guna Permanent :

- Not Agama - Pahi
- Not Arriving, Departing
- Then it is never Separated from Atma, Nature, not attribute (Which comes and goes)

ii) Happiness is Nature of Atma not Anatma :



- Svarupam Eva Natu Gunaha
- Atma, Chaitanyam, is my nature, me... can't be Separated
- Anatma can be separated as in Sleep because 3 States belong to Mind, Anatma
- If Nyaya Says - I agree happiness is not attribute but nature of Atma, he puts goal in same side as Vedantin.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
 खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
 वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
 वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
 महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
 khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
 ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
 vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
 veda pratitiṣṭhati annavānannādo bhavati |
 mahānbhavati prajāyā paśubhirbrahmavarcaśena |
 mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

iii) Happiness Doesn't belong to Atma, then it will be attribute :

- Happiness is Atma

5 Features of happiness :

a) Not part, product, property of mind

b) Pervades mind, makes mind happy now and then

- Mind reflects happiness

c) **Not Limited by boundary of mind**

d) **Exists after mind resolves**

- Not experienced happiness

e) **It is beyond all transactions :**

- It is myself, the Atma

Taittiriya Upanishad :

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He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

Brihadaranyaka Upanishad :

कतमे षडित्यु;
अग्निश्च पृथिवी च वायुश्चान्तरिक्षं
चादित्यश्च द्यौश्चैते षड्,
एते हीदं सर्वं षडिति ॥ ७ ॥

katame ṣaḍity;
agniśca pr̥thivī ca vāyuścāntarikśaṃ
cādityaśca dyauścaite ṣaḍ,
ete hīdaṃ sarvaṃ ṣaḍiti || 7 ||

‘Which axe the six (gods)?’ ‘Fire, the earth, the air the sky, the sun and heaven— these are the six. Because all those (gods) are (comprised in) these six.’ [3 - 9 - 7]

तान्हैतैः श्लोकैः
पप्रच्छ—यथा वृक्षो
वनस्पतिस्तथैव पुरुषोऽमृषा ॥
तस्य लोमानि पर्णानि,
त्वगस्योत्पाटिका बहिः ॥ १ ॥

tānhaitaiḥ śloakaiḥ
papraccha—yathā vṛkśo
vanaspatistathaiva puruṣo'mṛṣā ||
tasya lomāni parṇāni,
tvagasyotpāṭikā bahiḥ || 1 ||

He asked them through these verses: (1) As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark. [3 - 9 - 28 (1)]

- Shakalya Brahmanam
- Head will burst... Tasya Myrdah Vipapata
- Yajnavalkya challenges all
- If you have any questions, I shall Answer, nobody asks question.

Yajnavalkya Asks :

- What is Jagat Karana, Jata Eva Na Jayate... Vigyananda Ananda Brahma, that Ananda is Atma

Nyaya Matam :

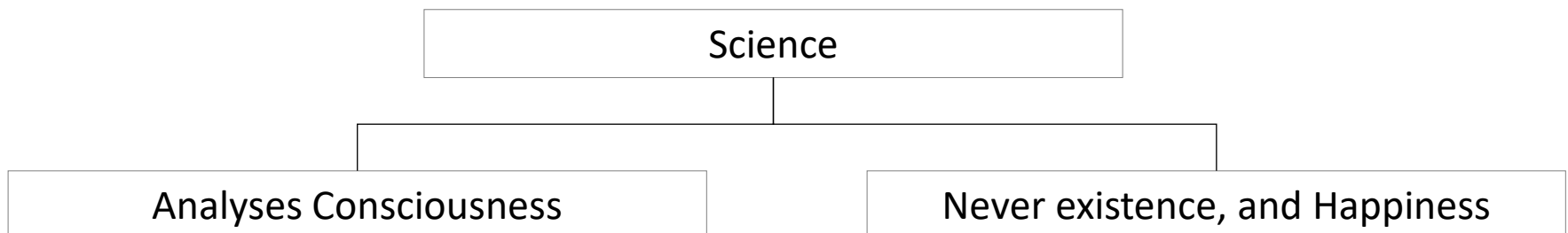
- No Nitya Ananda or Nitya Atma
- **Ananda and Chaitanyam attribute of Atma, Gunas, temporary, come and go, not permanent attribute**

In waking State :

- 1st : Comes Existence
- 2nd : Consciousness
- 3rd : happiness if Coffee Good

- **In Sleep, no happiness, sorrow**
- **Atma also without attribute of Consciousness, it becomes Jadam**

- No Nitya Ananda, Atma
- If Nitya becomes Svarupam, not attribute



- **Existence, fundamental**
- **Existence meaningful if consciousness**

- Without Consciousness not conscious of existence itself
- Conscious life meaningful only if happiness is there
- Human beings Continue to live with hope that one day, I will settle down and be happy with Grandchildren etc.

- **Existence meaningful only if there is Consciousness**
- **Consciousness meaningful only if there is happiness**
- **Happiness meaningful only if I exist**
- **I am Satchit Ananda Svarupa**

- Atma is of nature of 3 Fundamental essential elements in the reality
- Life is then meaningful, I am meaningful, I am the only meaningful entity in the creation.
- I give meaning to the world and God
- If I Chaitanyam am not there, god meaningless
- God essential for Jivatva Bhava not for Brahatva Bhava
- Science analyses only Consciousness and still no Answer
- Vedanta Analyses existence, Consciousness, Bliss, arrives at a Conclusion

- **All 3 not my attributes but my nature, ever present, they are me**

If Happiness is attribute of Atma what is the Problem?

(२) आनन्दो यद्यनित्यस्तदा अनुकूल- विषयेणेन्द्रियाणां सम्बन्धे आनन्द उत्पद्यत इत्यङ्गीकार्यम्। ततश्च सुषुप्तावानन्दभानं न स्यात्। सुषुप्तौ विषयेण सहेन्द्रियाणां सम्बन्धो नास्ति। तस्मा- दानन्दो नात्मनो गुणः। किन्त्वात्मैवानन्दरूपः। इत्थमात्मा सच्चिदानन्द- रूप इति सिद्धम्।

Tarqa :

- Ananda = Temporary attribute of Atma, Anitya
- How it arises in Atma? When does it Arise?

Neiyayika :

- Atma
- Joins Mind
- Produces Consciousness
- Mind joins sense organs

Sense organs come in Contact with
coffee

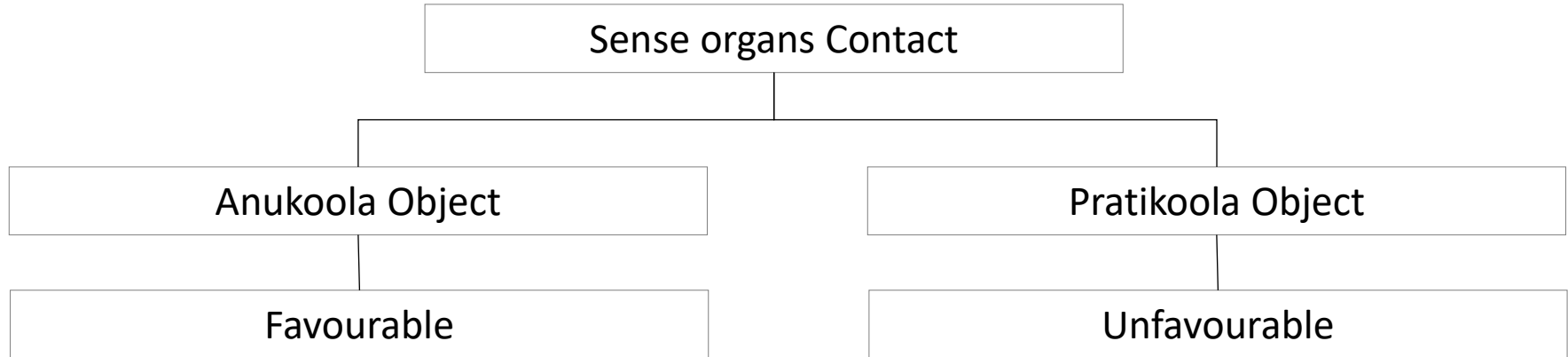
Happy

Unhappy

- I Sleep I was Jadam.

Darshana Sukham	Grahana Sukham	Anubhava Sukham
Priya	Moda	Pramoda

- If coffee not good - Dukha Guna Udeti



- All this does not happen in Sleep
- Atma - Manah - Indriya - Vishaya Sambandha Nasti
- Therefore in Sushupti Ananda should not be possible
- But this is Against Dur Anubhava

• **What you Love - You love because it gives Ananda**

- Yatu Prema Aaspandanam Tatu Ananda Hetu
- I love because in his company, I get Ananda
- I get Ananda in Class by Jnanam

• **Yatra Yatra Priya Vishayatvam Tatra Tatra Ananda Hetuhu**

- Sleep loved universally by all

- All want to enter, nobody wants to leave sleep State

• **Sushupti is Ananda, without Sensory Perception, Nirvishaya Ananda.**

Vivekachudamani :

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsuṣṣuptau nirviṣaya ātmānando'nubhūyate |

śrutih pratyakṣamaitihyamānumānaṁ ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

- Experience Non-sensory pleasure, recollect on waking

Neiyayika :

- Ananda should have been absent in Sushupti

Tarqa :

- No Permanent Ananda

Vedanta :

- Not temporary attribute gathered in waking
- Atma Ananda Available all the time, Svarupa
- Don't be unhappy in waking State
- Original happiness Obstructed by Avidya, Raaga, Dvesha, Kama, Krodha...
- Because of ignorance, I think, I need things and people to be happy.

- Misconception make me unhappy
- Sushuptou Ananda banam Ananda Manifests, doesn't come
- In Waking State, Atma Ananda Does not manifest
- We don't allow Manifestation of Atma Ananda, wrong thinking
- Remove wrong thinking.

Gita - Chapter 2 :

श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
 [Chapter 2 – Verse 55]

- They day I say, I don't need Particular Anatma to be happy, I can claim Atma Eva Atmana Tushtaha, Jeevan Mukti

यत्रोपरमते चित्तं
निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam
niruddham yōgasēvayā |
yatra caiva'tmanātmānam
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his own Self; [Chapter 6 – Verse 20]

- Tasmāt Ananda Atma
- Ananda not temporary attribute, Guna of Atma
- Atma is of nature of Ananda
- Atma is Ananda
- ND - Concludes 3 Discussions Sat, chit Ananda here

Ittam :

- Atma Satchit Ananda Siddhyartham
- Only place in Shastra where 3 Discussed and established

Topic 377 :

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च – सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

- Important, profound discussion

Existence, Consciousness, happiness
are they

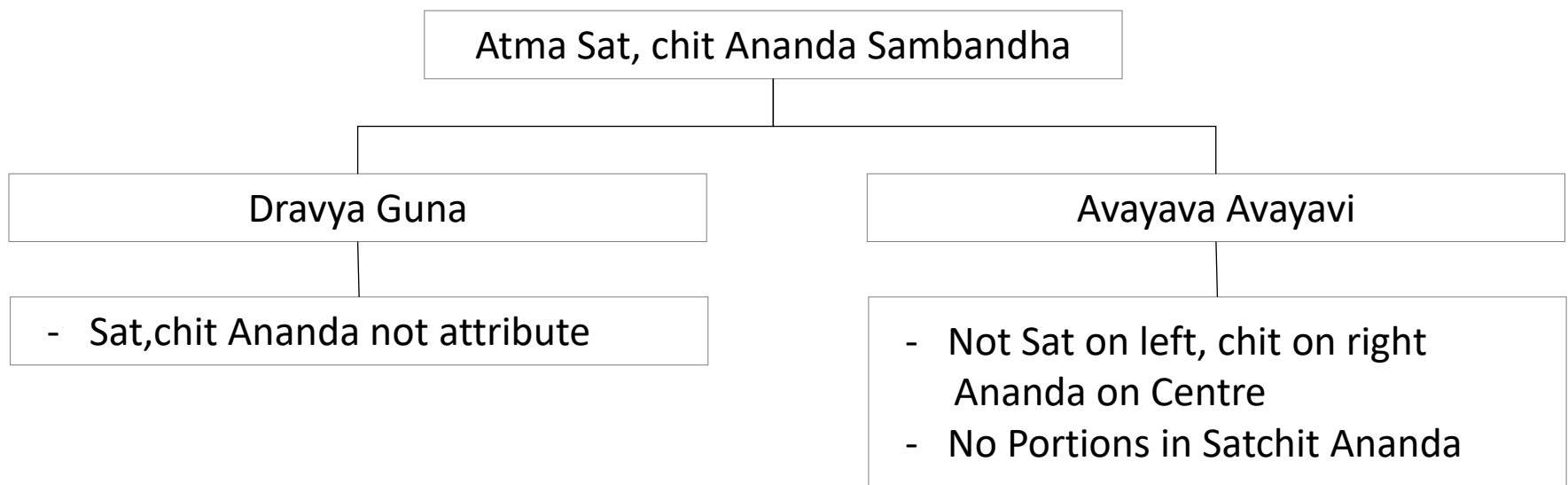
Attributes of Atma

Example :

- Orange colour of cloth
- Dravya Guna
- Substance Property
- Weight, height, Complexion of Body

Parts, limbs of Atma

- Body hands, legs, fingers
- Portions of Atma
- Weight of hand not weight of Body
- Hand not property of body



Correct Answer :

- **There is no Relationship of Atma and Satchit Ananda**
- **Atma is Satchit Ananda**
- Existence, Consciousness, happiness is Atma not related to Atma
- Consciousness not part, attribute of Atma
- Ananda not part Avayava of Atma

Next Question :

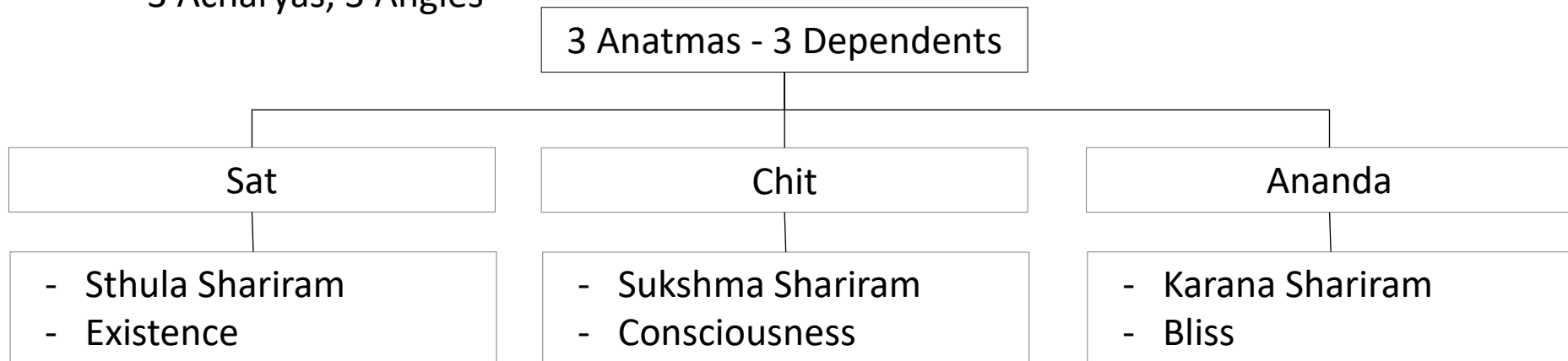
Are there 3 Atma's?

- Sat Atma
- Chit Atma
- Ananda Atma

- Sat Eva Chit, Chit Eva Sat not 3 but one, Ekam
- If all 3 Atmas, why 3 Words to define Atma?

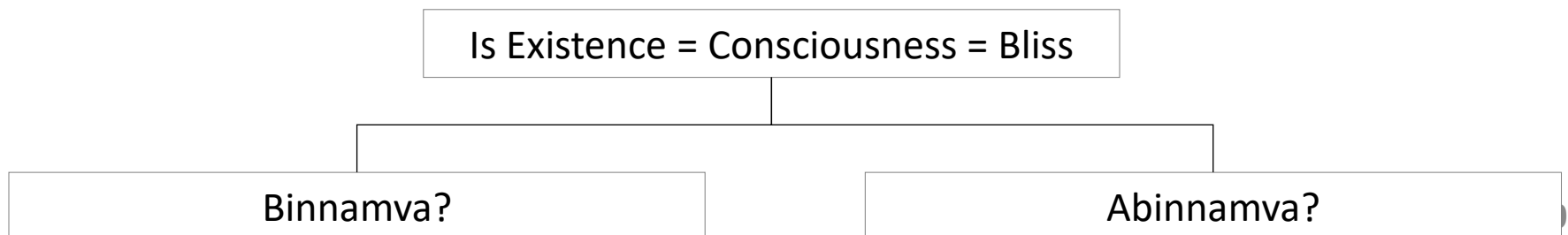
Look at Atma with respect to 3 Anatmas, 3 Nama Rupas

- Look at one Atma w.r.t 3 Mithya Anatma
- Like looking at one Picture, left Paramacharya, Centre Dayananda Saraswati, Right Vijayendra Saraswati
- 3 Acharyas, 3 Angles



Revision 337 :

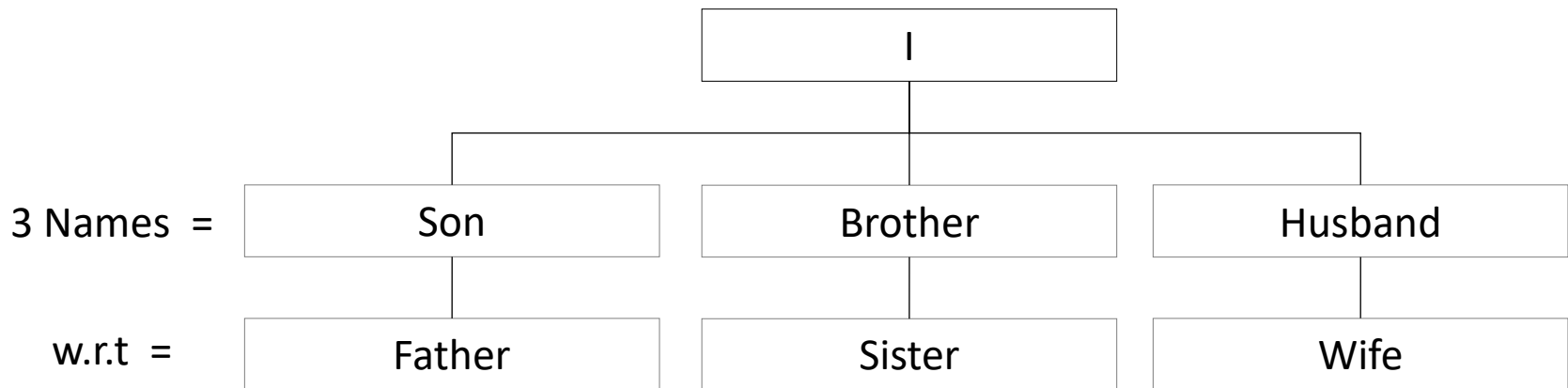
- Atmas nature existence, Consciousness, happiness
- Are they identical, or 3 Different Substances, Attributes?



- Not Attributes of Atma but nature of Atma
- Atma = Existence = Consciousness = Ananda
- Eka Svarupa Bhavati
- If 3 Attributes they will be Mutually different
- Blue - Red - Yellow
- Height / Weight / Complexion
- It is Svarupam itself
- Heat of fire not attribute but Svarupam

• **Satchit Ananda = Self itself not different**

- If so why 3 Different words



- In Vyavaharika Plane, transactional Plane, both Atma and Anatma are there
- Paramartika Drishtya, Atma = One reality = Higher order
- Atma not Anatma in Vyavaharika Drishti, lower order
- Hence Advaitam - no Duality

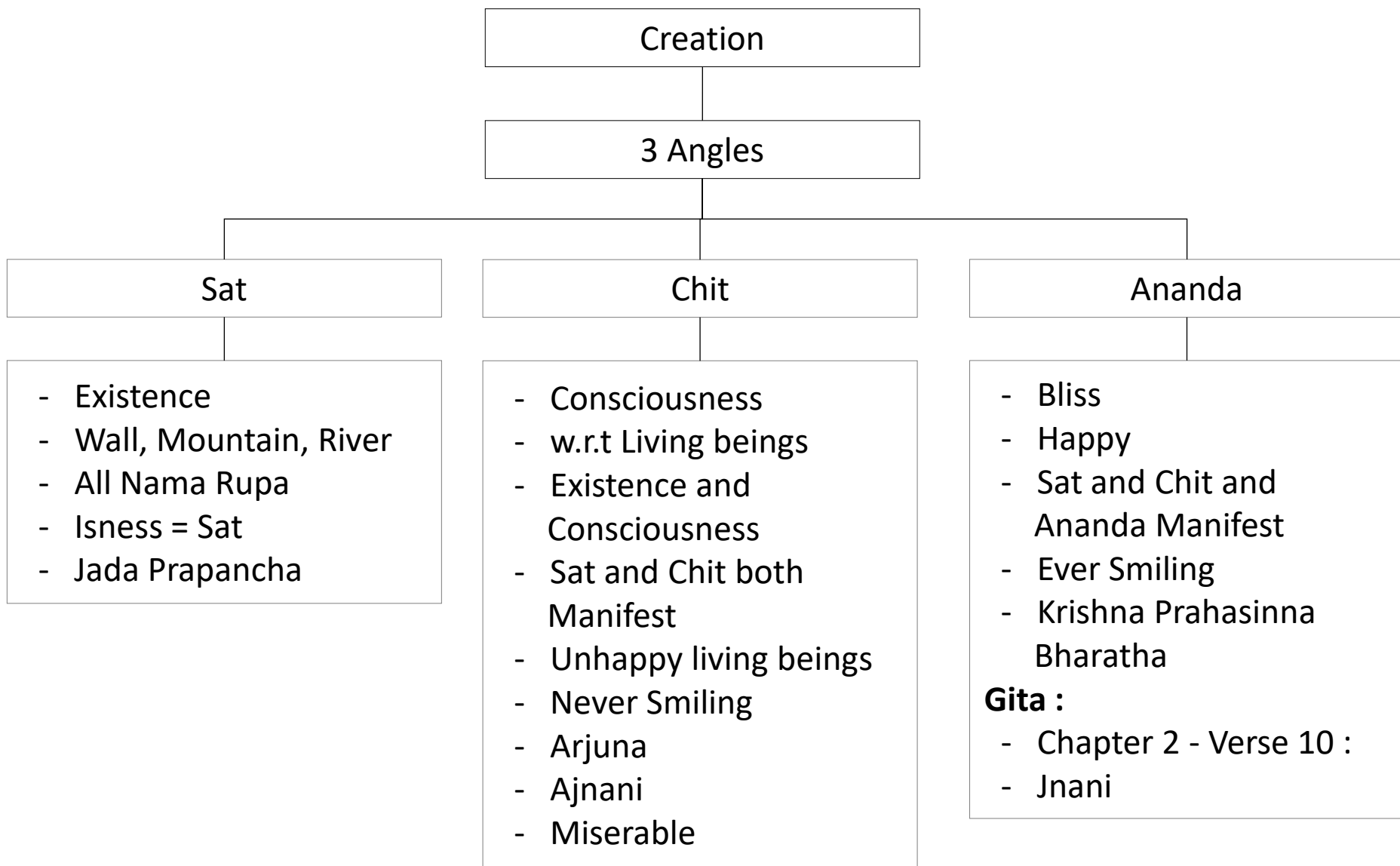
- Dreamer - waker - Superwaker (Divine)

Vyavaharika Drishti :

- From 3 Anatma Standpoints, 3 Different Segments of Anatma
- From Each Segment look at Atma



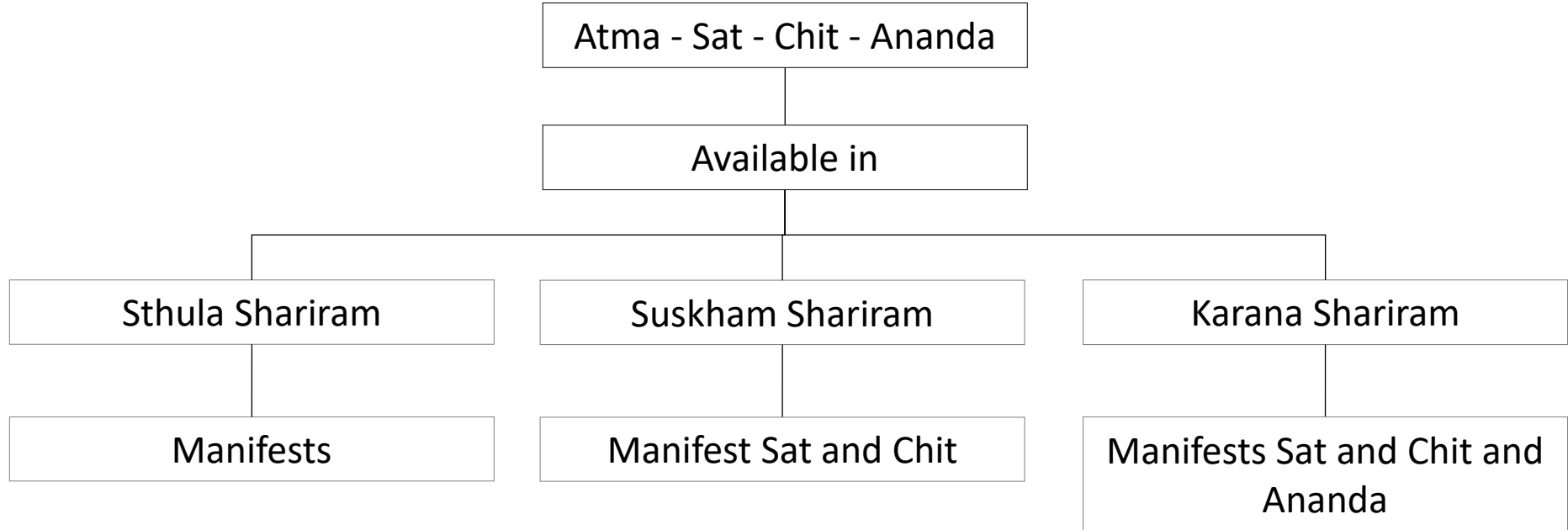
- Not one part of Rama Son, husband, father
- Whole Rama, father - Son - Husband, 3 Standpoints

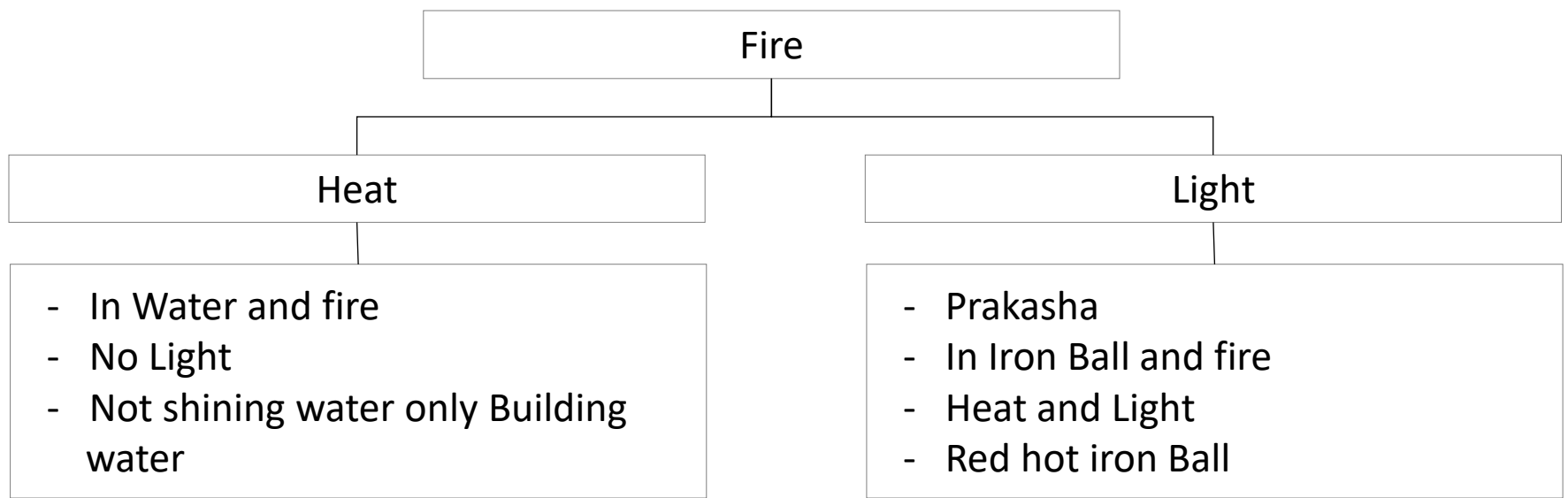


तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||

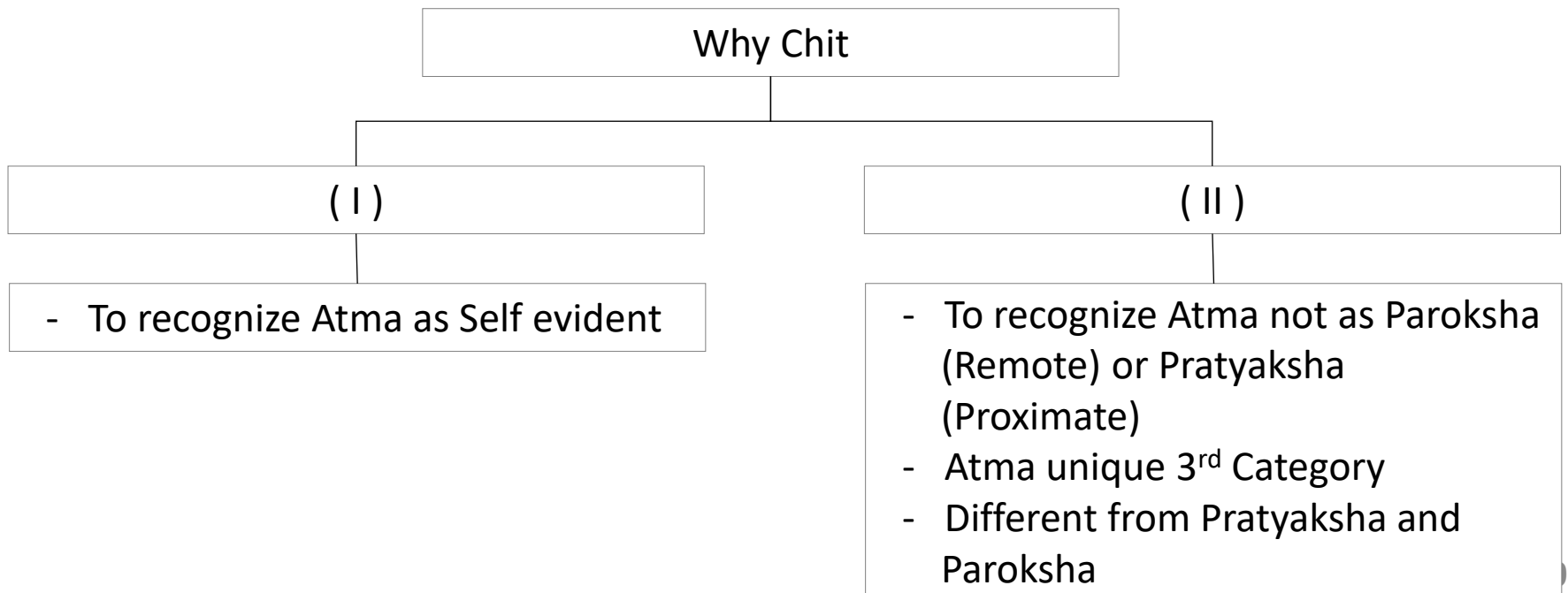
To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]





Why only 3 Features not 4 - Karanatvam of Jagat?

- Anandagiri gives Reason why 3



- Svayam Prakasha, Aparoksha Suchanartham = Chit.

What is purpose of Sat?

- When Atma is Understood as Consciousness we may think, Atma only in living beings, finite
 - Consciousness Available, recognizable only in living being
 - If Atma is Consciousness, it Limits Atma to living beings
 - Atma becomes finite
 - Atma = Existence = Limitless
- **Self Evident 'I' not confined to one body, living beings but Pervades all objects in the form of existence**
 - **In Remotest Star - I am Present as Sat**
- Aparokshaya Siddhyartham - Chit
 - Aparichinatvam Siddhartham Sat, all pervading limitless.

Atma		
Sat Rupa	Chit Rupa	Ananda Rupa
<ul style="list-style-type: none"> - All pervading - No inside outside - Antar Bahishcha tat Sarvam Vyapya Narayane Sthithaha - Aparichinataya Siddhyartham 	<ul style="list-style-type: none"> - Self evident - Aparokshaya Siddhyartham 	<ul style="list-style-type: none"> - Goal of every living being = Happiness - Parama Purushartha Hetutvat - We seek everywhere for Ananda - Unknowingly seeking ourselves

- Seeking ends when we understand correctly our true Self as Ananda Svarupa.

एक एवात्मा निवृत्तिरहितत्वात् (नाशरहितत्वात्) 'सन्' इति कथ्यते। जडविलक्षणतया प्रकाशरूपत्वात् 'चित्' इति कथ्यते। दुःखविलक्षणतया मुख्यप्रीतिविषयत्वात् 'आनन्दः' इति च कथ्यते। यथा उष्णप्रकाशरूपोऽग्निर्भवति तथा सच्चिदानन्दरूप आत्मा भवति।

- One and same Atma called Sat - Existence
- In order to exist, existence has to be eternal...

• To differentiate Atma from Non-eternal Anatma, sat used

- Time, Space, objects Perishable, impermanent, appear, disappear.
- W.r.t impermanent, Atma defined as Sat.

- Nivritti Nashatvat... Being free from Destruction or end

Tattva Bodha :

सत् किम्? कालत्रयेऽपि तिष्ठतीति सत्।

Sat kim? Kālatraye'pi tisthatīti sat |

What is Existence? That which remains unchanged in the three periods of time (Past, Present and future) is Existence. [Verse 16. 2]

- **Free from Past, Past, future is sat**

Tattva Bodha : What is Chit?

चित् किम्। ज्ञानस्वरूपः?

Cit kim? Jñānasvarūpah |

What is Consciousness? It is of the nature of absolute knowledge. [Verse 16. 3]

- Jada Vilakshanatvat Prakasha Rupatvat Chit....
- To Contrast with Jada Anatma, Vilakshana
- Self evident, self shining Atma = Chit

Tattva Bodha :

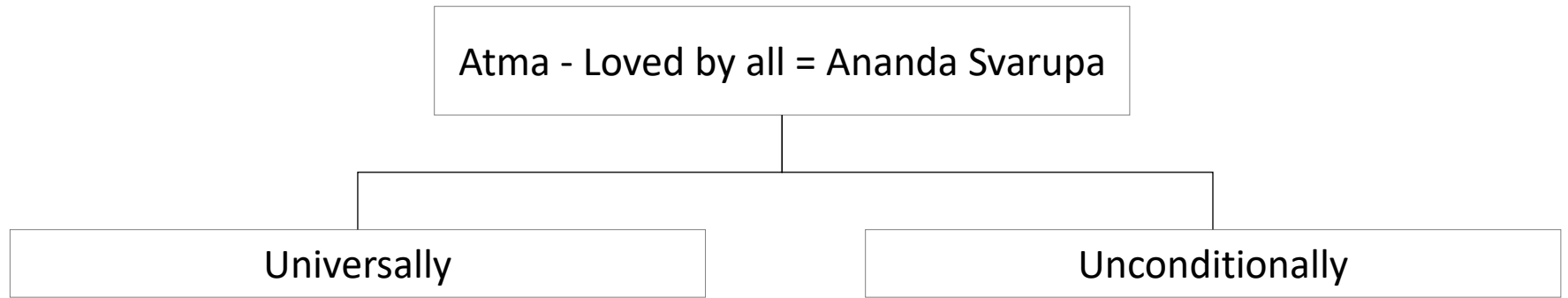
आनन्दः कः? सुखस्वरूपः।

Āandah kah? Sukhasvarūpah |

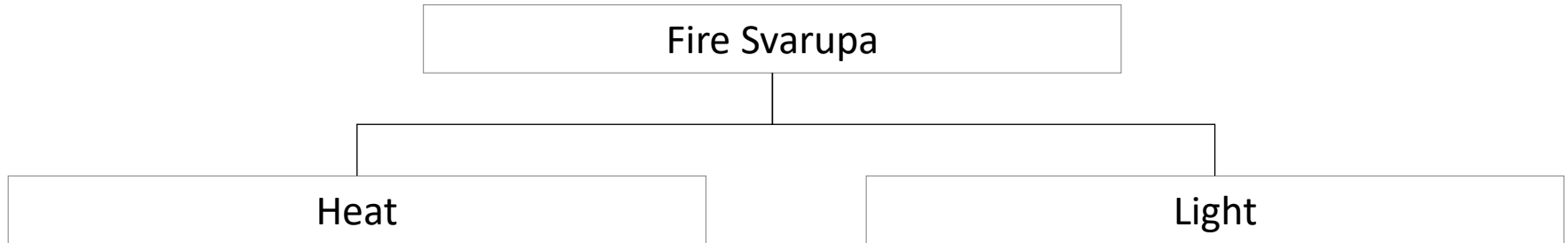
What is Bliss? It is of the nature of absolute happiness. [Verse 16. 4]

- Dukha Vilakshanatvat - Ananda Rupatvat... Parama Priti Vishayam...

- Universal, unconditional, instinctive love for SELF exists in all.



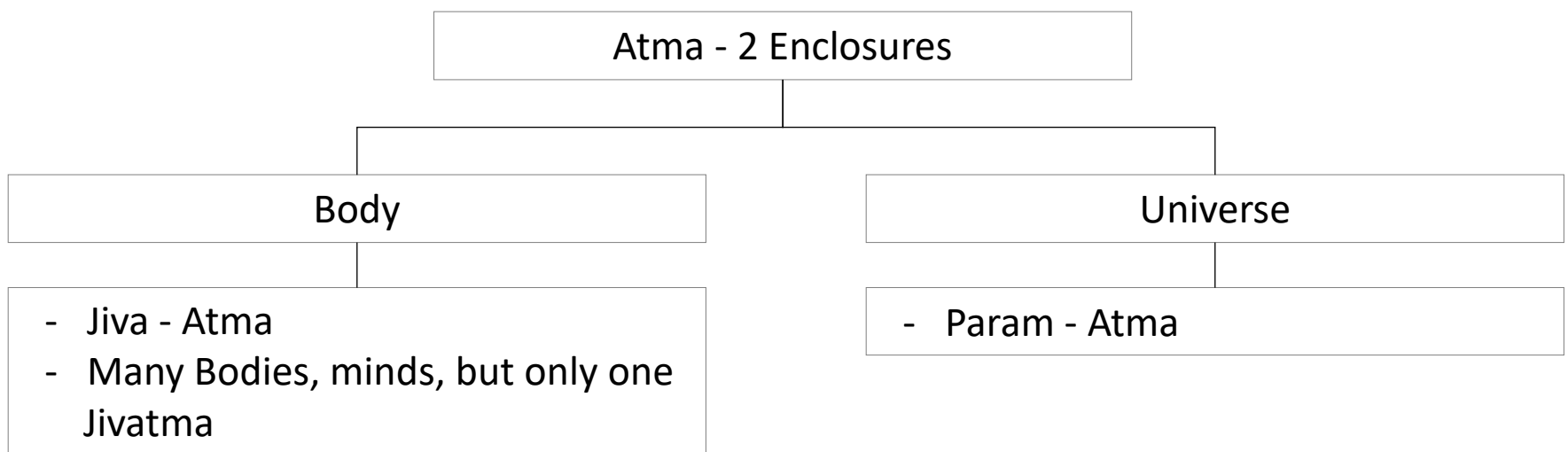
Example :



सच्चिदानन्दस्वरूपमेव शास्त्रेषु 'ब्रह्म' गीयते, "सत्यं ज्ञानमनन्तं ब्रह्म" (तै. ब्र. १) "प्रज्ञानं ब्रह्म" (ऐ. ३.१) "विज्ञानमानन्दं ब्रह्म" (बृ. ३.९.२७.७) "सच्चिदानन्दतेजः कूटस्थं ब्रह्म", "सत्यज्ञानानन्तानन्दपरिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म" इत्यादिवचनैः। तस्मादात्मा ब्रह्मस्वरूप एव।

- Important Topic
- Every Jiva = Satchit Ananda Rupaha intrinsically
- Atma of all Plants, Human, Animals - One Satchit Ananda

Atma enclosed in the Body called Jivatma



1) Jiva - Jiva Difference :

- Blunder committed by all Philosophers - Jivas - Many

i) Sankhya

ii) Yoga

iii) Nyaya

iv) Veiseshikas

v) Purva Mimamsa

- All believe in Ananta Atma
- All Jivas merge into one Big Jiva - Atma - Satchit Ananda

• **Jiva - Jiva Bheda Nasti, important conclusion of Vedanta**

- This step missed here
- No Difference between Jivatma, Jivatma
- Jivatma difference negated

2) Jivatma - Paramatma - Difference :

- Both Satchit Ananda Svarupa
- Lakshana Aikyam Jivatma = Paramatma
- In all Upanishads Brahman = Satchit Ananda
- Giyate, uchyate, Declared

a) Taittiriya Upanishad : Brahmananda Valli :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

b) Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Consciousness = Brahman = Paramatma

c) Brihadaranyaka Upanishad :

जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,
ko nvenam janayetpunaḥ ||
vijñānamānandaṁ brahma,
rātirdātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

- Man cut of from his roots During death
- By what root does a man spring forth after he is cut off by Death?
- Who brings him forth? Knowledge, bliss, Brahman
- Knowledge = Pure intelligence
= Pure Bliss
= Ever Content, homogeneous

Pleasure	Bliss
- Cognized - Reflection	- Nature

- To knower of Brahman - Everything becomes the SELF

Brihadaranyaka Upanishad :

इयं पृथिवी सर्वेषां भूतानाम् मधु,
अस्यै पृथिव्यै सर्वाणि भूतानि मधु;
यश्चायमस्यां पृथिव्यां
तेजोमयोऽमृतमयः पुरुषः,
यश्चायमध्यात्मं
शरीरस्तेजोमयोऽमृतमयः पुरुषः,
अयमेव स योऽयमात्मा; इदममृतम्,
इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,
asyai pṛthivyai sarvāṇi bhūtāni madhu;
yaścāyamasyāṃ pṛthivyāṃ
tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmaṃ
śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam,
idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 1]

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरं जिघ्रति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत्
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

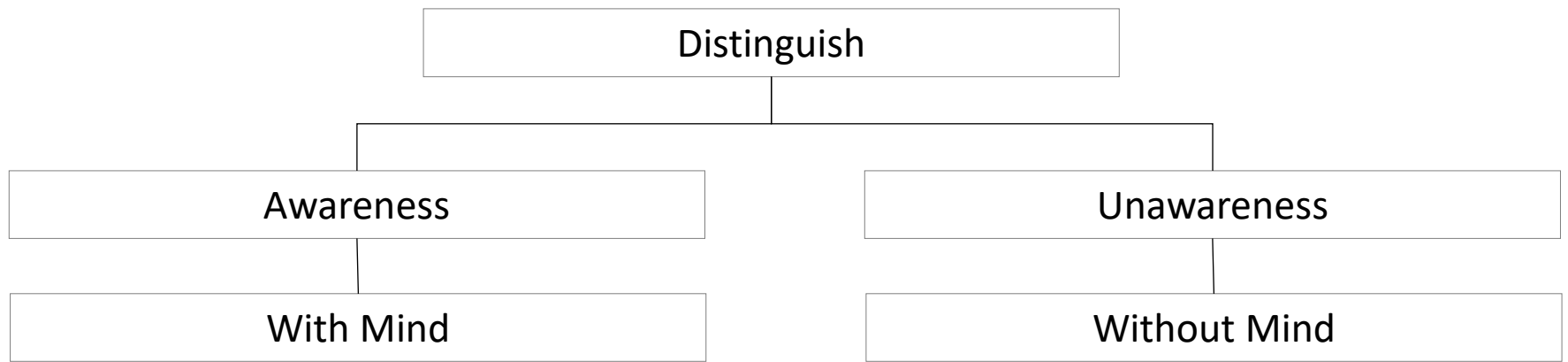
yatra hi dvaitamiva bhavati taditara
itaram paśyati, taditara itaramjighrati,
taditara itaram rasayate, taditara
itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agrhyo na hi grhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñña-valkya left. [4 - 5 - 15]

- What should one see and through what
- What should one know through what?

Sankhya and Vaiseshika :

- No Joy in Brahman
- No Knowledge in the absence of Body and Organs
- Realized does not know the Blissful SELF



- Knowledge, bliss is nature not cognized.

c) Satchit Ananda Tejaha Kutastham Brahma :

- Mandala Brahmano Upanishad : Chapter 1 - Verse 2
- Tejaha = Light of Satchit Ananda
- Kutastha = Nirvikara - Achala - Changeless, Rupam Brahma
- Satchit Ananda together in not in Dasha Upanishad, rare quotation.

d) So Satyam Jnanam Anantha :

- Ananda Paingala Upanishad

e) Paripoorna Sanatana Ekam Eva Advitiyam :

Tradition Says :

- Anantha Vai Veda
- Have only 25% now
- Rig - 10000 Verses
- Yajur - 5000 Verses
- Sama - 5000 Verses
- Atharvana - 5000 Verses
- Total = 25000 Verses

Conclusion of all 4 Vedas :

- **Jiva identical with Paramatma, Satchit Ananda**
- Atma = Brahman Svarupam
- Brahma = Atma Svarupam

ब्रह्म' इति व्यापकस्य सञ्ज्ञा। 'बृह बृहि वृद्धौ' इति धातोर्निष्पन्नः ब्रह्मशब्दो यन्निरतिशयं व्यापकं तदाचष्टे।

Braman - Root

Brihu - Brihati

To expand, pervade

Brimhati

Infinitely Pervading, expanding

- Brahman more Pervading than Akasha, Space
- Space is expanding according to Scientists, not all Pervading
- Brahman = All Pervading, Satchit Ananda, Absolutely Pervading

Purusha Suktam :

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāḡśca pūruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.”

[Verse 3]

- Cosmos = ¼ of Brahman

- **Brahman is Bigger than time, Space**

- Nirathishaya Vyapakatvam
- Superlatively Pervading, nothing bigger, derived from

New Exercises - what if

Jivatma not Brahman

Brahman not Jivatma

- Lakshanata Aikyam, Vastuta Aikyam
- Both being same nature, both one

i) What if Atma not Brahman :

- What is Adverse Consequence

ii) If Brahman not Atman :

- What is Adverse Consequence for Brahman

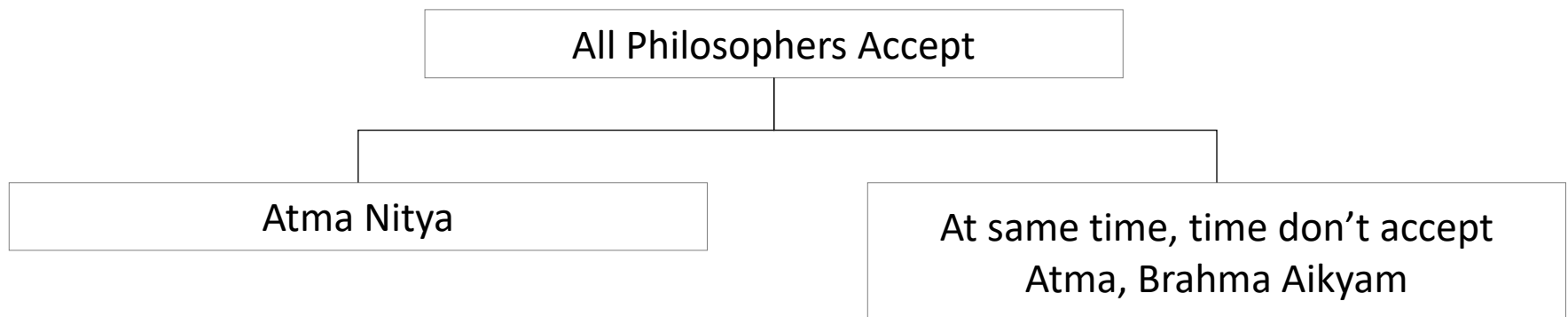
(१) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु 'अनित्यम्' भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

- If Atma \neq Brahman
- Brahman - All pervading will become Limited
- Atma will be united with Space - Akasha
- Atma will be Desha Parichinnaha, Adverse Consequence
- When Spatial limitation is there, then timewise Limitation also is there

- **Every finite Object is Limited by Space - Time**
- **Space - Time - Objects - interconnected**

- If Atma is Desha Parichinnaha, Atma will become Kala Parichinnaha, Vastu Parichinnaha

- **Atma will become Anityam, impermanent, if Atma is Different from Brahman**
- Anitya Atma is never acceptable to Astika Philosophers, Sankhya, Yoga, Nyaya, Veisheshika, Purva Mimamsa, Visishtadvaitin, Dvaitin.



- This is a Intra-contradiction

- **If Atma is Nitya, it has to be identical with Brahman**

- **If Atma Different from Brahman, Atma will become Anitya**

- Atma Brahma Aikyam must be accepted by all Philosophers, who accept Atma is Nityam
- If you reject Aikyam, it will contradict your own theory
- Therefore Atma must be identical to Brahman

We Started with :

- **Whatever is all Pervading, it does not have Spatial Limitation**

- If Atma is Different from Brahman it will mean Atma is not all Pervading
- Atma will become Spatially Limited
- Desha Kruta Antavan Syat, Parichinnavan Syat...
- Whatever is Spatially limited is temporally Limited, timewise Limited, Anityam, impermanent
- Atma will become Limited

- **Atma becomes Anityam if you don't accede Jivatma - Paramatma Aikyam**

- Internal contradiction is their in all other Schools

Contradiction

Atma Nityam

Don't accept Jivatma - Paramatma
Aikyam

- No contradiction in Vedanta, Advaitam
- No internal Contradiction
- Exercise one over

Next : Exercise Two :

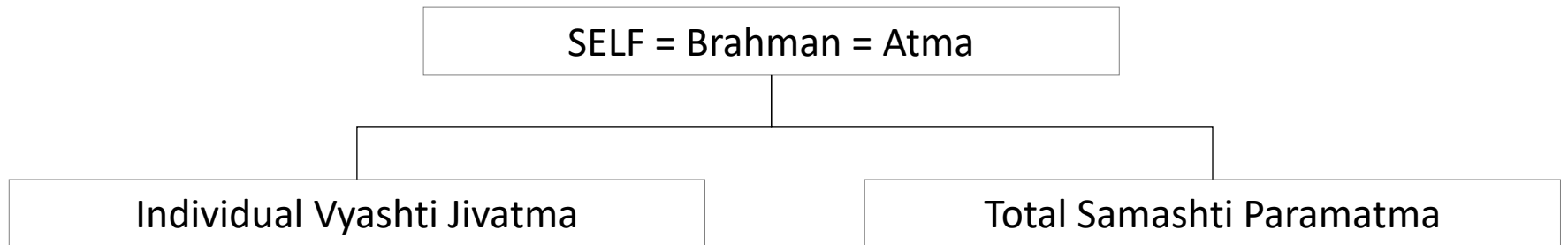
- If Brahman is Different from Atman, what will be Miserable State of Brahman

Revision 338 :

(१) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु 'अनित्यम्' भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

Topic 377 : Main Topic :

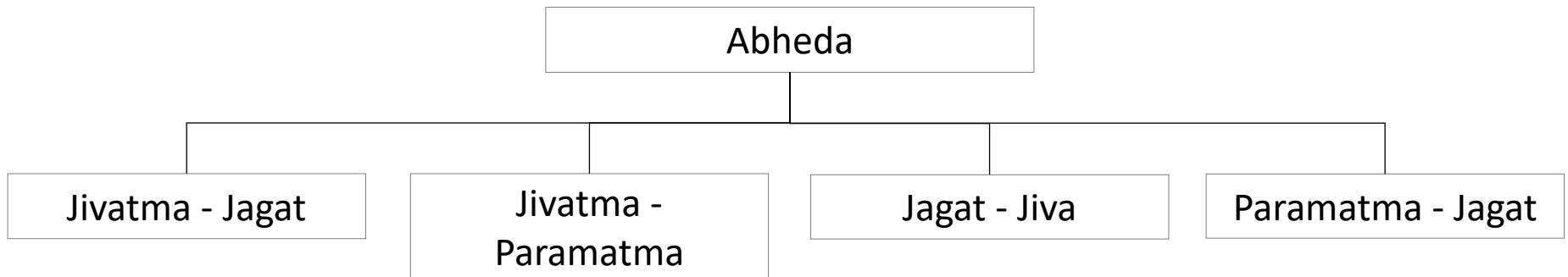
- Jivatma Svarupam, nature of individual SELF



- Sankhya, Nyaya Refuted.

Advaitam :

- View of Jivatma = Satchit Ananda Svarupa
= Atma
- Atma can be only one
- Many Jivatmas and Separate Paramatma not Possible
- One Atma appears as Jivatma, Paramatma
- Jivatma Paramatma difference is Superficial
- Ekaha Jivaha Vartate
- Jivatma - Paramatma Bheda Nasti with Jivatma, no Plurality in form of many Jivatmas



- Ekaha Atma Eva Vartate...
- Upanishad defines both Jivatma and Paramatma as Satchit Ananda as Definitions of Jivatma and Paramatma are one and Same, 3 both are identical
- Quotation of Brahman given in all Upanishads
- 10 Upanishads - Shankara Comments
- 108 Upanishads - Mantras Available

- Brihadaranyaka Upanishad Condensed portion in Motilal Banarsi Text of 220 Upanishads
- Has Moolam
- Satchit Ananda Tejaha Kootastha
- Brahman - Brihati to be big, expanded
- Infinite in Nature

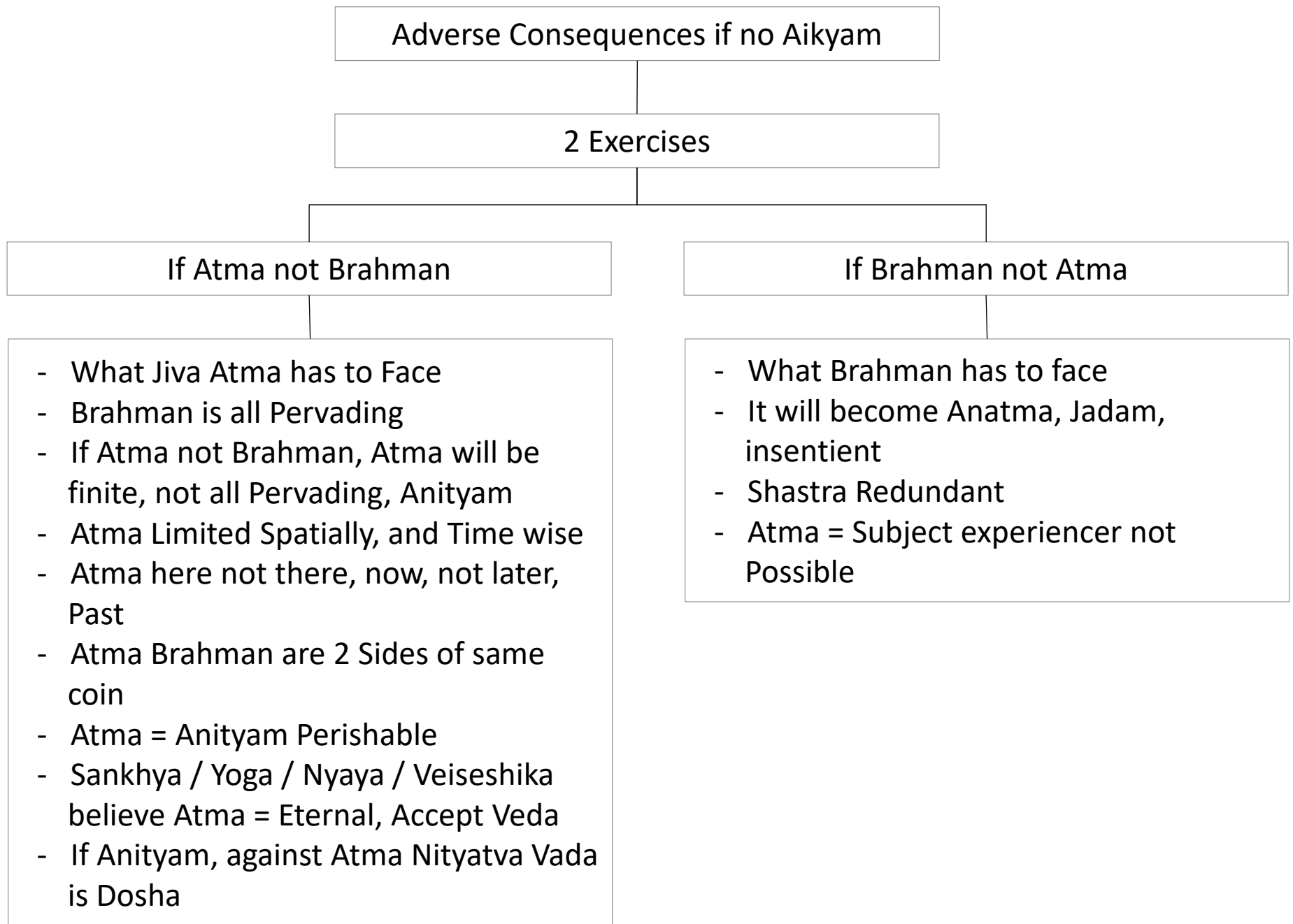
Topic 185 - Definition Discussed :

- Limitless, Vyapakam, all Pervading
- Current topic Jivatma Brahma Aikyam

Why - Atma - Brahma Aikyam?

Reason :

- Both Satchit Ananda
- **Lakshana Aikyat, Vastu Aikyam**



Exercise 2 :

ब्रह्म यद्यात्मभिन्नं स्यात्तदा ब्रह्म अनात्मा भवेत्। अनात्मभूतं घटादिकं जडं भवति। तस्मादात्मनो भिन्नं ब्रह्मापि जडं भवेत्। तस्माद्ब्रह्म आत्मनो न भिन्नम् । ब्रह्मस्वरूप एवात्मा।

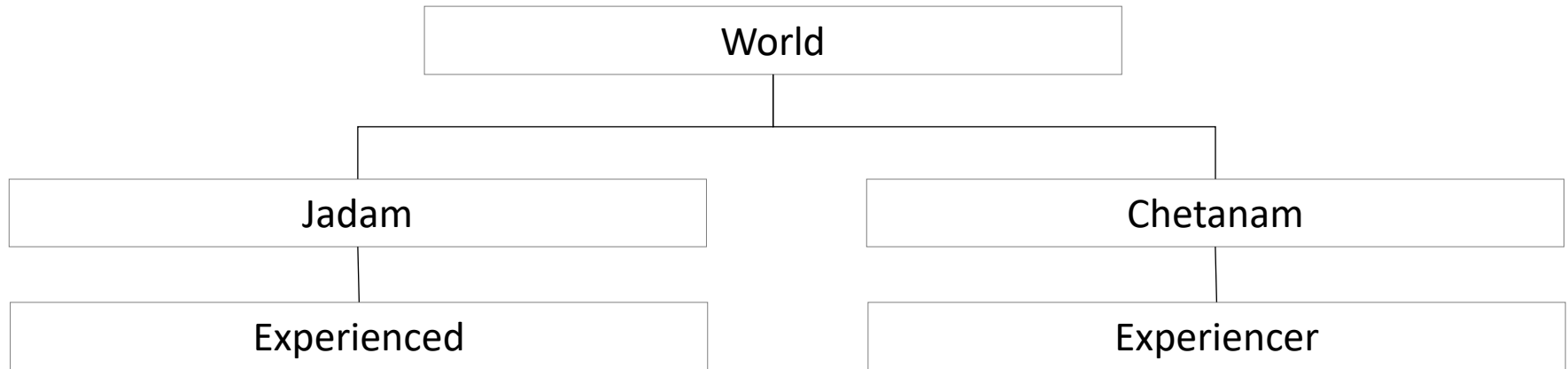
- If Brahman not Atma, it will become Anatma

Fundamental Rule of Vedanta :

i) Atma = Subject = Experience Sentient :

- Anatma = Body, 5 Elements, world Jadam

ii)



- If I Jivatma not experienter, you Jivatma also not experienter, no world
- You will become inert if I experience you

iii) I experience :

- **Your body, Jadam Alone (Anatma)**
- Body has Borrowed sentiency, Originally Jadam

Very important Advaitic Rule :

- **Anything experienced = Inert, matter only**
- **Jadam - Drishyatvam, Bautikatvam / Savikaratvam Sagunatvam / Agama - Pahitvam**
- **Assimilate well**

Thirukkural :

- **Karka Kasatarak Karpavai Katrapin Nirka Adharkuth Thaka (Kural 391)**
- Sravanam, Mananam, Nididhyasanam
- We sell book according to their weight, learn and forget
- What we experience = Matter

Scientist :

- Can Analyse only Matter by using sense organs, enhancing Sense organs
- Analyse Objective matter Universe
- Science can't understand consciousness
- 1000 Years ago Vedas declared, Nitya Chaitanyam
- **If Brahman not Atma, it will become Jada, Anatma**
- In Theology, god = Sentient, not jadam
- Brahman = Vishnu for Visishta Advaitam
- If Vishnu = Object, Jadam do you want to be Jadam like pot
- **Brahma Jadaha - Anatmatvat Ghatavatu...**

- If you don't want Brahman to be Jadam, Brahman has to be sentient Atma only
- Brahman Svarupa Eva Atma
- I hope to be Brahman otherwise no Chetanam Left

Conclusion of 2 Exercises :

i) Atma not different from Brahman

ii) Brahman not different from Atma

- Atma = Brahman
- Brahman = Atma
- Atma Brahman equation is total

iii) Kaivalyo Upanishad : Verse 16

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanam mahat ।
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat ॥ 16॥

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]